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The stones of life
That cut and bruised my feet
Along the rugged way,
I piled at close of day
Before the mercy seat
Of Christ my Lord.

Around these stones
He packed the soil of love
And planted deep the seed
Of grace, to meet my need,
Sent down from heaven above,
God's gift to me.

A garden bright
With blooms of truth and trust
Has grown amid the rocks,
Those painful stumblingblocks
That turned my dreams to dust.
Now beauty reigns.

C. Norman Bartlett, from *Sparklets*

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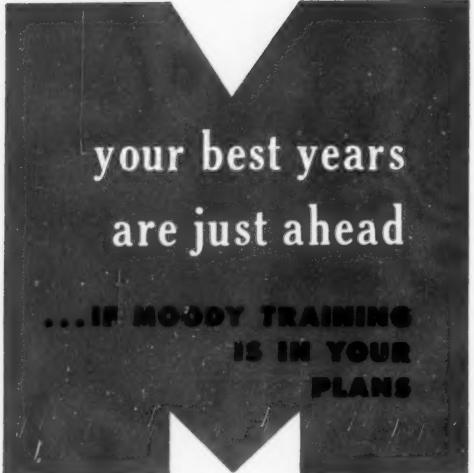
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Our Moody Readers

Opening Closed Churches

Our sincere thanks to MOODY MONTHLY and Faith Coxe Bailey for bringing to the attention of the Christian public the needs of rural America ("Dead Churches Live Again," Feb., "The Little Chapel That Came to Life," March) and some of the efforts that are being put forth to meet these needs. Presentations such as these serve to keep the thinking of Christians in a proper balance. In an age which appears to be smitten with a philosophy of bigness, it is refreshing to see a magazine such as M/M bring to light the work carried on by those who are meeting spiritual needs one by one.

We of the Rural Home Missionary Association also appreciated the emphasis on the national aspect of rural mission need.—Harold L. Longnecker, Director, Rural Home Missionary Assn., Inc., Morton, Ill.

You might be interested to know the effect of the articles in the New England area. We have felt for a long time that New England is one of the neediest fields in America today. There are more closed churches in New England than in any part of the country comparable in size.

Not far from Rockland, near Brunswick, I have been in contact with a pastor concerning the need of the entire state of Maine. This pastor had started a catalog of the closed churches in Maine, but because of pastoral duties he did not complete the project. However, when the articles appeared in MOODY MONTHLY he was challenged to again take up the project to complete it. The other day, when I came through Brunswick, I called the pastor and had a fine visit with him. His present plan is to complete the project.—Lyle C. Anderson, General Director, American Mission for Opening Closed Churches, Buffalo, N.Y.

Education's Greatest Need

I was interested in reading [the editorial] in the last issue of your magazine on [Dr. James B. Conant's report], "The American High School Today."

The highest aim of education, says one educator, is "character building." The book that contributes to that aim is, par excellence, the Bible. Our earliest educators, recognizing that fact, were unanimous in holding that Christianity should be taught in the curriculum of every school. After the Civil War the Bible was gradually pushed out of the public school.

The greatest need of America today is to restore God to the public school, to teach every pupil, not sectarian dogma, but the fundamental Christian concepts upon which this nation was founded.—Henry W. Munger, Bowling Green, Mo.

YS Bible Study

Please convey to Anthony C. Capon my heartfelt thanks for his splendid articles appearing in your magazine [See YOUTH SUPPLEMENT].

If these articles were published in tract form, they would be a real spiritual

blessing to many others.—Ralph Cameron, Pittsburgh, Pa.

Hospital Witness

MOODY MONTHLY helped me very much while I was confined in the hospital recently. I took several back issues with me and when I left, I left some for someone else to read.

We as Christians need to keep our faith afire by reading spiritual material each day. I am very thankful for your magazine and tell others about it whenever the opportunity arises.—Mrs. Kenneth Sahlin, Chicago, Ill.

An Old Friend . . .

I thought for a while that I couldn't afford [your magazine], but I decided it would be difficult to do without it. I think I have been a subscriber for about 40 years.—Edith Stranberg, Aurora, Neb.

And New Ones

I have been receiving M/M since February and . . . it has been a blessing.

Being a Bible student in missionary training, I thoroughly appreciate the Bible and missionary emphasis. Especially appealing is the report of worldwide religious news. MOODY MONTHLY keeps me in touch with Christians everywhere and with missionary activity, for which I am grateful.—George Triplett, Woodworth, Wisc.

We received our first copy of a gift subscription a year ago. Since then we have enjoyed it so much we would like to place it in as many homes as possible.—Mr. and Mrs. Jack Wiltheiss, Piqua, O.

I have heard about M/M from some of my minister friends, but I had not seen a copy till just this month when I subscribed and received my first copy. It looks as though I have at last found a magazine to my liking.

We pastors on the field are not so much interested in long, drawn out theological masterpieces. What we need and want are methods and ways of getting the job done more effectively. More articles by men that have proven their methods in actual work on the job would be helpful. I for one would like to see more on "How to Get the Job Done" in Sunday school, church, young people's groups, vacation Bible school, etc.

Then, too, I would like to see some sermon outlines on fundamentals. The section devoted to vacation Bible school in this issue [March] was most interesting and helpful.—Ray C. Newman, pastor, First Church of God, Cushing, Okla.

Some Suggestions

As president of our mission circle, I would like to see more articles and programs of suggestions, etc., which could be used. Several years ago there was an article for Christmas in October for missionaries which I've used twice. [See also this issue, page 39.—Ed.]

We have also used some of the programs for our Christmas program in Sunday school.—Vira M. Russell, Madison, Wisc.



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report

WORLDWIDE NEWS • Charles T. Lampman, editor

Reports Indicate Promising Future for Christian Radio

The Christian use of radio and television continues to grow apace. Summaries of just a few of the many press releases which reached Moody MONTHLY in recent weeks are sufficient to indicate the encouraging trend toward more widespread, efficient, effective use of this media.

Dr. Clarence W. Jones, on behalf of the World Conference of Missionary Radio, on the completion of a three month survey trip in 30 Latin American countries, was most enthusiastic. Some of his observations: 1) There is a need for trained consecrated men to take advantage of opportunities in Latin America in both radio and television. 2) Great interest was expressed in the Pan-American Christian Network workshop training courses. 3) There is a growing number of excellent recording studios. 4) The trend in gospel

MISSIONARY

RADIO, TV

broadcasting is towards shorter programs. Many 15-minute, 5-minute, and even spot announcements are being used. 5) There is increased use of purchased time on commercial stations. 6) There is need for imaginative presentation of the gospel by radio and television in new and interesting forms.

"Sight and sound... twin avenues to the heart" will be the theme for Latin American Congress on Gospel Communications to be held in Cali, Colombia, September 13-18, according to an announcement released by congress coordinator Robert Searing. Jointly sponsored by LEAL (Evangelical Literature for Latin America) and the Pan-American Christian Network, the coming congress is expected to draw evangelical leaders from North, Central and South America and the Caribbean Islands to confer together on the practical aspects of communicating the gospel by means of radio, TV and the printed page.

Though not evangelical, Religion in American Life messages urging church attendance on the part of Protestant, Catholic and Jew, are reaching virtually every American home through the medium of television. Each of the 550 TV stations in the country receives a kit of RIAL materials a year and the networks are also supplied with special material for use on nationally-telecast shows.

More than 60 TV outlets throughout the U.S. have already shown the "Martin Luther" film and it is expected that it will be shown over at least that many more stations during the next year. This was reported at the annual meeting of Lutheran Church Productions, Inc., by Robert E. A. Lee, executive secretary of the organization that commissioned the well-known film depicting the Protestant Reformation of the 16th Century. Further, Mr. Lee reports, the use of foreign language versions of "Martin Luther" is increasing.

The new Billy Graham Spanish version of "The Hour of Decision"—first released last January over 26 stations in seven Caribbean countries—is rapidly becoming a very popular broadcast. Scores of "first-time" decisions are being reported each month.

"Adelante Juventud," a cooperative radio broadcast of the Brethren Church, is reaching a potential audience of 24-million persons in Argentina. A more practical estimate of the hour-long program's actual listening audience is about 240,000 listeners each week on seven stations. The broadcast, beside covering Argentina, spills over into Uruguay, Paraguay and Brazil. Radio Colonia in Montevideo, Uruguay, has been drawing an average of 50 letters each week. Most of the other stations are doing almost as well.

The Central American Mission reports a lively disc-jockey-type broadcast which has become very popular among the Mam Indians in Huehuetenango, Guatemala, where unbelieving Indians gather around pre-tuned radio sets. In one recent month radio station TGNA broadcast 270 hymns on the program which had been requested by listeners. One Saturday broadcast aired 26 such hymn requests. Missionaries who follow up the requests are enthusiastic about the broadcast.

A new radio voice for the gospel went on the air recently. It is station YNOL, sponsored by the Latin American Mission and several other Protestant mission groups and it is the ninth evangelical station to be established in Latin America.

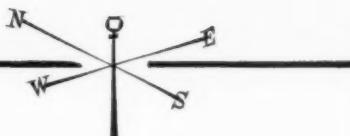
These reports, only a few of many, indicate that there is a wonderful future for the Christian use of radio and television.

THE BIBLE

Gutenberg: One of three copies of the Gutenberg Bible known to be in private hands was recently given to the library of Indiana University. The Bible is not complete. It has 112 pages of the New Testament but none of the Old Testament. By itself the Bible would be considered an acquisition of major importance. But the work of Johannes Gutenberg is only one of the many rare books and manuscripts acquired by the library at the same time.

Scofield Reference: To celebrate the Golden Anniversary of the publication of

Moody Monthly



the Scofield Reference Bible in 1909 the Oxford University Press has released a 16-page booklet. *The Story of the Scofield Reference Bible* was written by Dr. Frank E. Gaebelein, noted evangelical author and educator, headmaster of the Stony Brook School. Some 50,000 copies of the booklet have been printed and are now being distributed through churches and schools.

A team of nine evangelical scholars under the supervision of Dr. E. Schuyler English, including Dr. Gaebelein, is in the midst of a second revision of the reference work which the booklet asserts "is today the most widely known reference edition of the Bible in the English language."

Berkeley Version: A complete new translation of the Bible, *The Berkeley Version in Modern English*, was issued last April by Zondervan Publishing House, Grand Rapids, Mich. It is the work of a staff of 20 translators who served under Dr. Gerrit Verkuyl of Berkeley, Calif. The first edition of the new translation was completely sold out on publication day, and a second printing of 16,000 copies was in production.

Russian Version: Early in April, the British and Foreign Bible Society published the first four books of the New Testament in the modern language of the Russian people. The publication ended eight years of work by Russian scholars, one of whom worked for long periods in a remote Spanish village. The work began when it was realized that the traditional Russian texts no longer appealed to the younger Russian generation.

SERVICE

Stamped: In Seattle, Wash., a project of converting cancelled postage stamps into milk has been undertaken. Miss Andrea Olsen, Seattle receptionist and librarian, collects used postage stamps, sorts them, and sells them to stamp dealers. Then she sends the proceeds to provide surplus foods to the needy overseas. Miss Olsen has figured out that 400 cancelled commemorative stamps will deliver enough powdered milk to make 7,000 cups. Working in her spare time Miss Olsen has collected and sold over \$5,000 worth of stamps in the past five years.

Stumped: Canadian youths who want to study for the ministry are stumped, and of all things, by their parents. This report followed a survey made by the Anglican Church of Canada. Canon H. R. Hunt, secretary of the general synod reported that one out of four younger clergy was discouraged from entering the ministry by one or both parents.

June, 1959

MISSIONS

Turn-out: Word received from Baghdad indicates that 14 U.S. missionaries have been forced to leave Iraq in recent weeks, one on 48 hours' notice. The news coincided with reports of renewed violence in that country. The compound of the Arabian Mission of the Reformed Church in America in Amarah has been confiscated by the government. A nominal sum was reportedly paid for it. The compound includes the Lansing Memorial Hospital, a church and four missionary residences.

Turn-over: A brief religious ceremony in Beirut, Lebanon, marked the formal transfer last April 15 of virtually all Protestant missions in Syria and Lebanon to the local church, the National Evangelical Synod. Schools, colleges, hospitals and other property gradually will pass to the ownership of Christian Arabs.

NEWS IN BRIEF

The famous painting, "Christ Blessing The Children," long attributed to Rembrandt, recently has been discovered to be the work of Nicolas Maes, of the school of Rembrandt. This was learned by the editors of Harper & Brothers just as a new edition of *Christ and the Fine Arts* was going to press.

The Evangelical Free Church of America is 63 per cent urban, 24 per cent rural and 13 per cent suburban. This was disclosed recently in a survey which is to be published in the *Diamond Jubilee Story*, official history of the denomination which on June 22-28 will mark its 75th anniversary at Denver, Colo. The 336-page volume, being edited by Roy A. Thompson of Minneapolis, will be released at that time.

In New London, Conn., the American Bible Society has revealed that it will shortly begin to distribute Bibles to the submarine forces stationed with the Atlantic and Pacific fleets. In the last 142 years, the society has given away more than 40-million copies of the Bible to American servicemen.

In Oklahoma City, recently, the official returns of voting on the sale of liquor in that state were confirmed. Oklahoma's long standing "no" was convincingly dropped. By a margin of 80,000 Oklahoma citizens changed their 51-year opposition to liquor sales. Mississippi is now the only state left where prohibition continues in effect.

Some 125 Protestant clergymen voted unanimously to invite Evangelist Billy Graham to conduct an extended revival



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CONCORDIA

1960, or perhaps the following year, they designated last April 19 as a day of prayer in behalf of the campaign. Minneapolis is the national headquarters of the Billy Graham Evangelistic Association.

WORLD DATELINES

Jerusalem: Plans to establish a gambling casino in Israel were vetoed recently by the Israeli government as out of harmony with the sacred character of the Holy Land. The proposed plans for legal gambling were strongly protested by religious groups in the country.

Tokyo: Crown Prince Akihito has been honored with the one-million-and-first copy of the Bible distributed in Japan by the Gideons. The historic Bible was prepared especially for the prince in America. It is covered in red morocco leather and bears the inscription "His Highness the Crown Prince Akihito."

Milan: The weekly paper, *Catholic Missions*, has proposed that certain clergymen in the Roman Catholic Church should be permitted to marry. The paper pointed to a shortage of clergy in Asia and Africa. And it urged that the office of deacon should be opened to married men. Under this proposal most priestly functions could be carried on by married men except confession and saying mass.

Karachi: An effort is being made to do something for more than a million Christians who live in that Moslem land. When partition took place, separating Pakistan from India, great swarms of Moslems moved into Pakistan from the Indian side of the border and took over much of the land occupied by the Christian minority. Since then, the situation in the Christian communities has been desperate.

Toronto: Public contributions have been asked by the Art Gallery of Toronto for the purchase of the \$100,000 Tintoretto painting "Christ Washing His Disciples' Feet" now on display at the gallery. It was discovered recently in an old Irish country house where it had been hanging since the early eighteenth century.

Hong Kong: Vatican officials have received word that Chinese Catholics are studying the possibility of naming a Chinese national pope. Up to this point, the Catholic Church in China has consecrated about 35 bishops. They are technically recognized by the Vatican. But they have been excommunicated for accepting consecration without the Pope's approval.

Manila: The Philippine branch of The Gideons, International, had its annual convention recently. The businessmen in its membership were told that some 2,500 Bibles and 40,000 New Testaments have been distributed by the branch since it was organized in 1953. Some of the Scriptures were placed in hotels, others in schools and hospitals.

NAMES IN THE NEWS

• V. RAYMOND EDMAN, president of Wheaton College, has authorized the letting of a contract for a new, 3,000-seat, one-and-a-half million-dollar chapel auditorium to be completed by June, 1960. It is expected that the new chapel will be completed in time to climax the present centennial year with its use for the 1960 commencement exercises. A new \$500,000 gymnasium, now under construction, is expected to be ready for use at the start of the centennial program in September.

• HOWARD E. BUTT, vice-president of the H. E. Butt grocery chain, has been elected president of a group of Texas businessmen who have organized for the specific purpose of encouraging men "to make Christian salvation the occupation of their minds." The group is producing a monthly publication, *On the Record*, to promote soulwinning crusades in various cities and will finance research projects on lay witnessing for Christ.

• ALLEN G. THOMPSON, an electronics-engineer-turned-pastor, has been named administrative director of the Lutheran World Federation's radio project in Africa. He will graduate from Lutheran Theological Seminary, Gettysburg, Pa., this spring. Previous to his seminary study, Thompson spent 20 years in communications engineering and another 10 years with Voice of America. In Africa he will establish and operate a 50,000-watt short wave transmitter.

• HERBERT S. MEKEEL, president of the National Association of Evangelicals, and two other top NAE officials were invited in April to the White House for a conference with President Eisenhower. During the visit Dr. George L. Ford, executive director of NAE, explained to the president the nature of his group and its significance as "the voice of some ten million evangelical Protestants." Dr. Clyde W. Taylor, the third member of the party, reported on his recently completed world tour of mission fields. The meeting was closed with special prayer by Dr. Mekeel.

• EVAN H. BERGWALL, president of Taylor University since 1951, has announced his resignation to his board of trustees, effective at the conclusion of the academic year. Dr. Bergwall came to the presidency from the ministry of the North Indiana Conference of the Methodist Church and indicated that he will return to the ministry of that church by personal choice. Himself a graduate of Taylor University, President Bergwall returned to the college as administrative head only 12 years after his graduation in 1939.

June, 1959

African Independence— and Missions



Premier Azikiwe of Eastern Nigeria receives Pocket Testament from Glenn Wagner, PTL Foreign Secretary

West Africa is leading the fast-rising continent of Africa in its struggle for freedom, and presents to PTL missionaries the greatest door of opportunity for reaching lost men for Christ in Africa today. We must take advantage of this "open door of opportunity" and speedily move in with all the forces at our command. Tomorrow may be too late! Powerful forces of communism, tribalism, racialism, may take over this golden hour, and the opportunity be lost.

Missions must re-evaluate their policies, principles, and practices to fit into a free Africa ruled by Africans. The intelligent African realizes the value of missions to his country. He knows that the missionary has not come to dominate or take political, social or economic advantage of him.

But if Christian missions do not take full advantage of this rare opportunity in Africa today, we will find other forces with false ideologies filling the gap. Not only will Africa be lost to the West, but countless thousands of souls will spend an eternity without Christ.

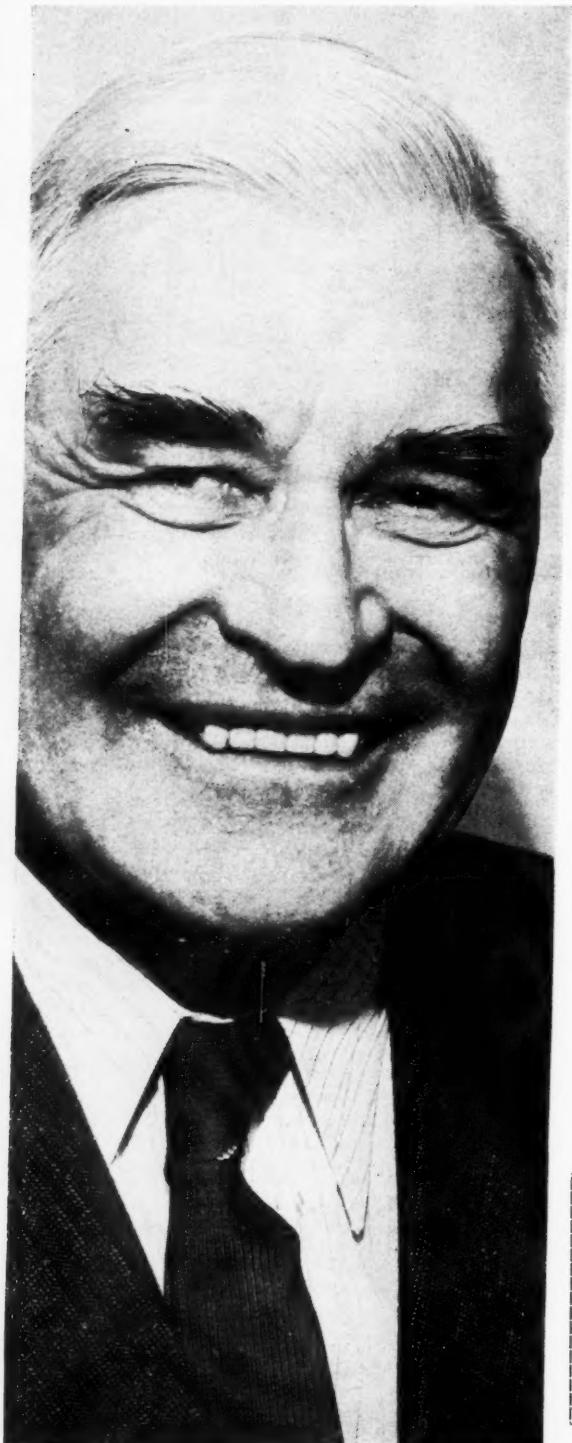
We plead for your fellowship as the PTL Teams move throughout West Africa in sound trucks, preaching the Gospel of our Lord Jesus Christ, distributing free copies of the Scripture, giving Africa's millions a chance to hear, receive and read the Word of God for themselves.

The PTL Nigerian Campaign, perhaps our most important on the continent of Africa, urgently needs your prayer and financial support. For further information write:

Alfred A. Kunz,
International Director

THE POCKET TESTAMENT LEAGUE, INC.
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EDITORIALS

The Gospel of Thomas

The current controversy among scholars as to the value of the recently discovered "Gospel of Thomas" will hardly arouse much concern so far as most Christians are concerned. Even the chief advocate of the importance of this new find, Dr. Oscar Cullmann (currently a visiting professor at Union Theological Seminary, N.Y.C.), wants to avoid any sensational language about it, and he also asserts that the collection of sayings of Jesus was rightly not included in the New Testament.

However, the daily press has played up the idea that these sayings may have great importance. The linking of them with the Dead Sea scrolls, and their possible helpfulness in biblical interpretation of passages in which they use slightly different verbiage, have undoubtedly given them a prestige with some people—a prestige which they most certainly have not earned as yet.

These 114 sayings were found among a number of Gnostic writings. Discovered in Upper Egypt in 1945 or 1946, they are now available to the scholars for study. The forty-four treatises (of which the Gospel of Thomas is one) are written in Coptic. It is claimed that they were written about the third or fourth century, and that they are undoubtedly based on Greek originals. It should be understood that they are sayings only; they are not part of a historic narrative. Some of these sayings are presumably exact translations of statements of our Lord recorded in the Gospels. Others are slightly different. Still others are not to be found in the Gospels at all (though a few are to be found in the writings of the Church fathers).

We mention the matter in order to reassure such readers as may need it that this archaeological discovery can have absolutely no real detrimental effect upon the doctrine of the inspiration of the Word of God. It is not a "fifth Gospel," as some misguided reporters have made it out to be; it is part of a collection of manuscripts from the heretical group called Gnostics—and may well show that bias.

Dr. Cullmann is reported to have closed a recent address on the subject with words like these: "Again and again we must marvel at the fact that from the large number of primitive Christian writings only those were accepted as canonic which really came from the oldest time and which were free from heretical tendencies. In the language of theology we must say that the Holy Spirit has been actually at work in the formation of the canon."

So let the scholars argue about the antiquity and the importance of recently discovered manuscripts. Let us be thankful for every additional ray of light to help us better understand the Book of God. But let us be assured that we have the Word of God in its fulness, and that that Word may be corroborated but never destroyed—it is settled forever in heaven.

The Abyss of Wrong Doing

News reports are on the increase pointing up the unmistakable relationship of the incidence of lung cancer and heavy cigarette smoking. The latest we have seen is that Dr. Ernest L. Wynder, who first brought the issue out into the open, has demonstrated, along with Dr. Dietrich Hoffman at the Sloan-Kettering Institute of Manhattan, that of seventeen hydrogen-carbon com-

pounds found in tobacco tar eight of them produce cancer. A footnote to this finding, adds Time magazine, is that Dr. Wynder despairs of persuading 55 million Americans to quit the habit.

We are not among those who believe the prime duty of the church of Jesus Christ is to keep people from indulging in deleterious habits like smoking. We have a much bigger job on our hands—that of winning lost men and women to the Saviour. But we are constrained to raise the question as to why men and women will continue in a habit that has been proved beyond all reasonable doubt to be a prime cause of one of mankind's most horrible diseases.

Why should such things be? Is not man a reasoning creature? Yes. Then will he not follow what his reason tells him to be right? No. For man is not only a reasoning creature, but an emotional creature, and a willful one as well. But reason, emotion and will are all sunk in the abyss of wrong doing—which the Bible calls sin. He does not do what he knows to be right because he does not have the power to do what he knows to be right. In other words, he is a slave to evil.

Then will guilt be his portion forever? No. The miracle Jesus speaks of in the third chapter of John's Gospel is that God Himself comes into the man and supplies the dynamic for doing right.

There is no easy way out. Christ does not offer redemption at bargain prices. It cost Him everything, and it will cost us everything if we are to be true disciples. Of one thing we are sure. A man must recognize his own tragic inability to do the thing that is right before he can take one step on the road to repentance and faith.

The Modern Mind

About a year ago there was read into the record of the national House of Representatives, a statement of a Methodist minister in answer to an earlier insertion from another source. To the person acquainted with the modernist-fundamentalist controversy there is nothing new in the line of argument. However, one sentence was a masterpiece of anti-scriptural assertion. Here it is: "Liberalism has succeeded where fundamentalism has failed—in making Christianity acceptable to modern minds."

Let us grant at once that the Lord puts no premium on ignorance. Let us admit that the Christian witness who is both accurate in his facts and logical in his presentation of the claims of our Lord is the best witness—provided he knows the power of the Holy Spirit. But whoever said that it was our business to make Christianity acceptable to the modern mind?

Seems to us that we have read something about the things of God being foolishness to the natural man. And another verse says something to the effect that it is God's good pleasure through the foolishness of the thing preached to save them that believe. And did not the Lord of glory say: "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven"? And on another occasion He said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew."

God and Your Marriage

It is perhaps well that the young man or woman in love is not much interested in statistics. If they were otherwise minded, many of the approximately 184,000 couples who will repeat marriage vows this month might be discouraged to note this fact: one out of every four marriages in these days is ending in divorce.

To Christian couples whose wedding day is perhaps three, five or even ten years in the past, and whose marriages like their wedding presents have begun to lose their luster, we have this word: God is interested in your marriage.

He is. He has designed the structure of marriage to last. He has fortified you against the prime evil which gives rise to broken homes, and He has provided you with resources far greater than the forces which are breaking up other homes.

First, it is good to know that the marriage bond itself is of God's own making. There is far more to your marriage than an agreement between you and your life partner. In some mysterious way Almighty God Himself joins man and wife. This truth which is intrinsic in Louis Paul Lehman's article in this issue is in our Lord's command in Matthew 19:6: "What therefore God hath joined together, let not man put asunder."

As a giant iceberg floats two-thirds beneath the surface, the unseen bonds between you and your marriage partner are God's own handiwork, unseen but real and strong beneath the surface things of life.

Second, the Christian has in Christ the means of deliverance from the canker of self which wrecks so many marriages. It is the self-lives of the husband and the wife which clash for no one roof is big enough to shelter two well-fed egos. Where self dies and two marriages partners learn to say, "Not I, but Christ," there will be love and harmony.

Finally, the Christian has resources to withstand the storms which will beat upon his marriage. What are these resources? A Book with counsel such as no earthly wisdom can offer, the unfailing presence of the Holy Spirit, the right of immediate, unlimited access to a God who answers prayer. How thoroughly he is furnished!

But these are heritage of the Christian and none other. The foundations must be laid in personal faith in Jesus Christ. This is the essential basis of Christian marriage—but even this is not enough. The wise husband and wife will build on this foundation day by day and week by week—by obedience, by faithfulness, by family worship, by a daily walk with God. And He will do the rest.

A New Voice in the Monthly

For many years the expositions of the International Sunday School Lessons have been an integral part of Moody MONTHLY. With the introduction of other series of lessons and the seeming trend away from lesson preparation on the part of class members, a question has occasionally arisen as to whether they should be continued. Always, however, the conclusion has been that these lessons constitute a wanted service. And letters from readers have confirmed that position.

It is with real thankfulness, therefore, that we are able to announce the appointment of Dr. J. C. Macaulay to succeed the late Dr. Harold L. Lundquist as Moody MONTHLY's lesson expositor. As reported last month, Dr. Lundquist was called to be with the Lord on March 17.

The new lesson expositor is a member of the faculty of our parent organization, the Moody Bible Institute, where he teaches Bible and other pastors' course subjects. For seven and a half years, until the pressure of other duties became too great, he wrote the leading lesson article for the *Sunday School Times*.

A Scot who wanted to be a missionary to South America, Dr. Macaulay was born in Belfast, Ireland, and reared in Scotland. He received Christ as Saviour as a child of nine, largely through the efforts of a godly day school teacher who held Bible classes for her pupils. While in high school he yielded his life for full-time service as a result of a mission service conducted by the Chapman-Alexander gospel team.

Though ill health prevented his going to the mission field, he prepared for the ministry at Glasgow University and at Wheaton College, Wheaton, Ill. The latter school also conferred on him an honorary Doctor of Divinity degree in 1949. After serving pastorates in the United States and Canada, he pastored the Wheaton Bible Church for twelve years, joining the Moody Bible Institute faculty in 1951.

Dr. Macaulay is the author of devotional commentaries on the Gospel of John, the Acts of the Apostles (from which a number of Sunday school lessons will be taken in coming months) and the Epistle to the Hebrews. He has also authored the book, *Truth vs. Dogma*, dealing with Roman Catholicism, and *After This Manner*, a treatise on the Lord's Supper.

Dr. Macaulay's first series of lesson expositions appears in this issue. He undertakes the work as an added ministry in the confidence that God will continue to bless this exposition of His Word as in the past. Like others who share in the responsibility of preparing Moody MONTHLY, he will appreciate your prayers.

Coming Next Month

CHRISTIANS IN YOUR CONGRESS

Come to Washington, D.C., and meet some of the Christian men who make your laws. Your host next month in this significant article is Don Gill of NAE's busy Office of National Affairs. Who are these men? Are they successful in blending Christian testimony with national politics? Find the answers in this timely and important article.

A NEW SERIES OF BIBLE STUDIES

It's on the way—an outstanding new series of Bible studies by S. Maxwell Coder. Old time readers will remember his ACTS OF THE APOSTLES on the Book of Jude. Now Dr. Coder brings another series of six studies on a book too little known and appreciated, Peter's Second Epistle. Watch for this series beginning next month.

CAN WE WIN TIBET?

All the world is talking about the recent escape of the Dalai Lama from communist-dominated Tibet. But what will the present struggle between communism and the lamas mean for the gospel? Missionary W. D. Carlsen suggests some answers in a unique picture story of this little-known land of strife and challenge to the gospel.

No experience of life must ever disturb
the basic truth of the marriage bond—

and the twain shall be one flesh

By Louis Paul Lehman

Your name is Mack. And you, young lady, your name is Ella. And you want to be married. This is scriptural, reasonable and understandable.

For the next few months you'll be talking about two rings. . . . the length of your speeches . . . the proper place for the songs . . . and whether your mothers and the audience should stand when the bride comes down the aisle. In the few days before the ceremony, both of you will be running around in circles, jumping every time the phone rings and behaving in a manner quite amazing.

Ella, when you're all alone the day before the wedding, you'll probably cry. Mack, about two days before the wedding and again the day before and probably the afternoon of the wedding, just after lunch (which you will not remember eating), you'll say vehemently to yourself, "I can't go through with it!" Then you will sit down and marvel and meditate somewhat after this fashion: "Get hold of yourself! Ella is the girl for you, and *of course* you want to marry her!"

Nothing I can say will alleviate this kind of last minute nerves. And it's good to have such reactions to so serious a responsibility and so uncompromising an action as marriage. Except for the reception of the Lord Jesus as personal Saviour, no decision of your life is so important and irrevocable as this. Some areas of life and action permit no easy tolerance, no room for any mistake—and this is one of them.

♦ INASMUCH as it is "till death do us part," we must interpret marriage in the context of this earthly life. The purpose of marriage, as the Scripture says, is to make "of twain—one flesh." Notice, not "one spirit." The Lord God said, "It is not good that man should be alone; I will make an help meet for him. She shall be called Woman . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one flesh*" (Gen. 2:18, 23, 24).

Marriage embraces a great spiritual truth, but it begins with the "flesh." Note God's format: "It is not the spiritual life which came first, but the physical, and then the spiritual" (I Cor. 15:46, Amplified New Testament). Chronologically, Adam had to precede Christ. A man must be born before he can be born again. This principle invades all our relationships to one another. And God uses it to explain a great spiritual mystery, for "no man ever yet hateth his own flesh" (Eph. 5:29). The real purpose of marriage is *union*.

Those religions and cultures which practice polygamy miss this truth. Some view marriage as a legal gratification of lust, some as an economic necessity. There are varying degrees of the opinion that the purpose of marriage is for the production of children. But God began with an incomplete human being; there was something "not good" about Adam's aloneness. To correct that condition God gave him "an help meet."

Marriage contracted for convenience or to gratify a desire for children or merely to give a child a legal name is not a marriage at all. Pathetic pleas are often heard to save a marriage "for the children's sake." By the time that appeal is made, it is a legitimate one, but it indicates that the marriage has been founded on the wrong basis. Children are God's gift and counted among the responsibilities of marriage, but the true function of the marriage is not to procreate children but to make "of twain—one flesh."

♦ MACK, I happen to know you have done a little electrical wiring around the house. If you have a piece of wire that is too short to reach a desired point, you splice it. A simple procedure, and one that almost any amateur can do so that it works, at least for a while. But to make the splice firm and true and reasonably neat, so that the wire doesn't look as though it were wearing a fracture splint, takes care and experience and good workmanship.

In the same way, almost any two normal humans can contract a marriage. They can go through with the ceremony and with reasonable intelligence fulfill the marriage function: support of the home, household chores, sex, children. Yet thousands of such normal, intelligent people fail in the marriage itself. Some marriages do not last beyond a few months or years; others wear such bulky patches on the "splice" that it is unsightly.

Many "authorities" have made a fetish of sex in marriage, so that it has become an inflated currency, stamped with a value it cannot negotiate. Sexual harmony can and should be a part of marriage. But the intimacies of life together, the unrelenting bonds of the

relationship, the important matter of taste in music, art, sports, clothes, books, friends—all these factors and a hundred more can make or break a marriage far more effectively than sexual relationships.

If the marriage succeeds in its true function, that of making "of twain—one flesh," the marriage privileges will be most blessed and sweet. If the marriage fails in this function, if there are simply two people living under the same roof but continuing their individual lives, no quality or quantity of physical contact can make that marriage succeed. The Bible knows nothing about a "fifty-fifty" arrangement. It is one hundred per cent or nothing. The rights of each individual must be yielded to the rights of the marriage.

♦ ELLA, I remember the day you received the Lord Jesus. I have watched you since then and rejoiced to see you grow in grace. Mack, it was a little different with you—you rebelled against God for a while. Yet Ella's influence, the prayers

• • •

A Child's Faith

ALBERTA GAINES

God gave me this small son to guide,
Trusting that I would be
The kind of dad a little lad
Could follow fearlessly.

He placed his little hand in mine
Without a doubt at all
That, if I held it tightly,
It would keep him from a fall.

O God! for such a task I need
Thy help along the way;
So in simple childlike faith
I place my hand in Thine today.

• • •
of your parents and the Spirit of the Lord combined to bring you to the Saviour. Obviously, two people separated spiritually should never be united in the bonds of an irritating marriage. "What has a believer in common with an unbeliever?" (II Cor. 6:15, Amplified New Testament)

Because both of you are Christians, the percentage in favor of a successful marriage is much higher than under any other circumstances. Yet that fact alone does not guarantee success. Any two normal individuals, especially Christians, can be courteous to each other for a few hours. But not just any two individuals, even regenerated ones, can be made "one flesh." Therefore, at the basic levels of everyday living you must be able to share yourselves with each other, or the "splice" becomes unmanageable.

This is what courtship is supposed to do—reveal the common denominators that can add up to "one flesh." Just "getting married" will not solve all disagreements. It is impossible to sail out of a stormy courtship into a peaceful marriage. You may have a different harbor in which to anchor the ship, but the same crew is on the deck!

A Christian home can become a very miserable one by separation in spiritual desires. Antagonism to spiritual things and surrender to the will of God cannot live compatibly in "one flesh." A home divided by belief and disbelief has a peculiar pain: the marriage has failed in its basic concept. But there's a unique wretchedness in the Christian home that is marked by spiritual struggle. I urge you both to settle the matter of consecration to Christ. The fullest joy of your marriage will be found in harmony with the will of God.

Ella, you play the piano in Sunday school, and you know that two notes produce harmony when they are happily related to each other. If I add a third note it may complete the chord—a triad—and it has a beauty like the stars singing together on the doorsill of the morning. But the third note has other possibilities. If I add a note not related to the first two, the result is discord.

The presence of Christ in the home of two unbelievers would certainly be discord; neither of the two parties is happily related to Him. There is another possibility: the third note may be related to one of the first two, but not to both. That, too, becomes discord. A truly Christian marriage demands that both lives be in harmony with Christ.

♦ I CAN perform the ceremony for you. You can recite the words. The organist can play sweet music. Bridal shop, florist, tuxedo rental agency and caterer—all can help make the event beautiful. But the real work of uniting two people as "one flesh" must be done by a more skilled hand. Strong accommodations are demanded. "Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:22, 25).

This is not done simply by adding more people to already existing people. This is a new identification, and the only Master of this craft is the Lord Himself. He uses it to illustrate that "great mystery" of His Church and her Lord (Eph. 5:32). The art of making believers one in Himself, "members of His body," well qualifies this Artisan of identification for making of marriage a "more perfect union."

♦ EVERY union must have a bonding agent. Parents and children are bound
[continued on page 64]

chaplain to a revolution



Chaplain Carlos Herrera

An interview with Castro's
Chief Protestant Chaplain
By HERBERT J. PUGMIRE

CARLOS HERRERA is a symbol of the new order in Cuba today. This is not merely a new political order but one which has placed Protestants in many of the top posts in government, some of them born again men. Though Cuba's revolutionary leader, Fidel Castro, does not claim to be either an evangelical or a Protestant, he has seen the light regarding separation of church and state—largely because of Carlos Herrera and others like him.

As Chief Protestant Chaplain of Cuba's revolutionary army, Carlos Herrera is said to be the chaplain most highly valued by Castro himself. Only days before I interviewed the chaplain in Cuba he had attempted to resign in order to return to the pastorate. But he was immediately informed by Castro himself that it was vital to Cuba's future that he remain Chief Protestant Chaplain.

One of Chaplain Herrera's crowning achievements was the founding of the first revolutionary hospital. At first it

was made up of one tent, a handful of medical supplies and the chaplain. Soon, however, it had mushroomed to an institution of many buildings staffed by a number of top physicians, surgeons, dentists and technicians who had rallied to the call.

♦ THE Chaplain is only twenty-seven, yet he is a veteran of more than twenty strategic battles in the recent Cuban revolution. He gives three reasons for resigning as pastor of the Baptist church in El Cristo, Oriente Province, and joining the Castro army.

First, he believed the revolution was justified as a means of liberating the Cuban people from tyranny.

Second, he entered the rebel chaplaincy as a result of what he felt was a call from the Lord. "I could preach to a few in my church," he explains, "but to thousands in the army."

Third, he felt that his country needed him—this though his younger brother was a member of the opposing forces

serving as a draftee with Batista's army.

Upon making his decision, he sought out the revolutionary forces, reporting to Major Huber Matos, leader of the group known as Column No. 9. Carlos told the major that he had come to preach to the men and to care for the wounded, but that he would not carry arms.

In the months that followed the young chaplain was always in the thick of battle. Once he was with a group of forty fighting men who were completely surrounded by a contingent of Batista's troops armed with several fifty-caliber gun carriers. At first the revolutionaries hugged the ground, then they charged, setting the mechanized equipment on fire. Batista's troops retreated leaving twenty dead. The revolutionaries had lost three by death and the chaplain was caring for nine wounded.

Speaking of combat, Chaplain Herrera observes that the commander-in-chief of Batista's army directed the fight from eighty miles behind the front lines while

[Continued on page 17]

On the foreign field, in the homeland,

everywhere we look, we find

MORMONISM

—on the March

By Gordon H. Fraser

THE Mormon church is making remarkable gains in membership all over the world. In thirty years they have tripled their number in New Zealand to 17,000. Last spring they drew 112,000 to the newly opened church college and gleaming white temple there. In the South Pacific, among the Polynesians, Mormonism has a great attraction. In this country, there are nearly a million and a half Mormons, and the church itself owns a vast amount of property, including 600 farms, 30 canneries and 40 mills and factories.

Each year the Mormon church sends out many missionaries. In Uruguay alone, only one country, there are now one hundred Mormon missionaries. This number is larger than the total number of all evangelical missionaries, pastors and teachers combined, both national and foreign.

These facts should raise a few questions in our minds. For instance, where do the Mormons get their missionaries? Who pays their expenses? What do they teach? Will they have results? And, most important, what can we evangelicals do about it?

♦ THE Mormon church never has a shortage of manpower to go to the mission field. Except for a few women missionaries who serve in the homeland, they always send out men.

Every young Mormon can expect to be sent on a two-year mission (three years in foreign lands). Non-Mormons have an idea that all Mormons must go. This is not accurate. The church selects the candidates and tells them to go. They usually do, because it gives them advancement in the church and because they fear some dire result if they refuse. Older men are sometimes called to go even if it is necessary for them to dispose of a business or give up a good job.

All Mormons receive training in their home wards, whether they are called to go on missions or not. Every Mormon

considers himself a missionary at all times. Those selected to go on missions go to Salt Lake City for a final, intensified course of training.

Who pays for expenses? The missionary does. His family will help. The church does not pay his way unless he is sent to a foreign land, then they will pay his fare one way. The church permits the missionary to get his expense money as he chooses, but he does not solicit the local churches or individuals to "raise support." This procedure saves time and gives the missionary a real sense of responsibility and sacrifice.

♦ WHAT will they teach on the field? The regular Mormon doctrine: that the Book of Mormon is the bible for the American continents, and that the people of the migration in the Book of Mormon (I Nephi 1-15) became the ancestors of the Indians found on the American continents when the white men came. They will teach that these migrants were Israelites who left Jerusalem in 600 B.C. and landed a few years later on the west coast of South America.

They will teach that our Bible is an Old World book, that it has been retranslated so many times that it has lost its meaning and thus is not valuable as a final test of doctrine. They will teach that Joseph Smith is the prophet of God and that his visions and teachings are the only source of the "restored gospel."

They will teach that God the Father is an exalted man and that He was once a child like any of us. They teach in this regard that "As man is, God was. As God is, man may become."

They will teach that Jesus was only an unembodied spirit before He was born in Bethlehem, and that this is true of all of us including Satan, the spirit brother of Jesus. They will teach that the spirits of men, as well as those of Jesus and Satan, were all "in the beginning with God."

They will teach that the Godhead is

not triune, but that God the Father and Jesus Christ are two separate, physical beings and that the Holy Ghost is a personage of spirit. To Mormons the Holy Spirit and the Holy Ghost are not identical. They teach that the Holy Spirit is an essence or emanation.

They will teach that salvation is not provided through the finished work of Christ on Calvary. It is achieved by our own self-effort and our obedience to the "laws of the restored gospel" of Joseph Smith and the Mormon church, plus baptism for the remission of sins.

They will teach that Mormons in good standing can be baptized for their dead relatives. In Romanist countries this serves as a good substitute for purgatory.

♦ WILL they get results? They always do. They aren't fooling when they go "all out" the way they are doing now in Uruguay. It will not be long before they have captured a great host of unwary folks who like the idea of working their way to heaven by a much easier route than that of the Romanists. They will have good success with Romanists and worldly-minded Protestants alike. Their teachings have a special appeal to any one who likes the idea of lots of religion with a minimum of separation from worldliness.

The Mormons will not bother to build churches or start schools at first. These would be an impediment to their initial efforts. They will visit endlessly and spend uncounted hours indoctrinating their inquirers in their homes. They will build churches only after they have established congregations. The Mormons discovered long ago that the slowest and least effective method of reaching their prospective members is to erect a pulpit and then invite the people to hear them preach. Their churches are for the fellowship and work of their own members and not for the outsider.

♦ WHAT can we do about it? First, we

must recognize in our approach to the problem the necessity for a stern realism. We should never be afraid to be harsh in our dealings with a Mormon missionary. They are taught to be totally insensitive to gentle persuasion or even insults.

There is a great deal we can do on the positive side. We can indoctrinate every single missionary and Christian worker in the truths of the Scriptures that the Mormons are bound to attack in their own subtle way. These include the doctrine of the Trinity, the eternal deity of Christ, the necessity for the redemptive work of Christ, the necessity of the new birth, the inherent sinfulness of man, the folly of good works for salvation and the eternal judgment of the lost. These are the primary points of attack by Mormon teachers.

We should also inform our workers as to the most radical teachings of the Mormons. It is a practice of the Mormon missionaries to avoid mentioning doctrines they know to be offensive to Christians until after they have baptized the inquirer. Even then they will withhold certain doctrines until, as they express it, "the inquirer is ready for it." They will deny with vehemence that they teach certain doctrines they themselves had to study when they took the final priesthood work required for missionaries. They are taught all the tricks of evasiveness, and he is a clever person who can hold a Mormon to a consistent discussion and get him to admit that he believes certain doctrines. The untaught Christian is a poor match for a Mormon's arguments.

These things apply equally to those of us who are not going to be facing the Mormons on the field but in our own homes. We must be prepared to meet the challenge of Mormon missions. We do not want to be confronted with another case of "too little [training], too late [to do any good]," similar to things which have happened in other parts of the world mission field.

END

These books were used in the preparation of this article. More information concerning Mormonism may be obtained from reading them. Most of them are official publications of the Mormon church.

The Divine Church, James L. Barker

The Book of Mormon

Doctrines and Covenants

The Gospel Through the Ages, Milton H. Hunter

The King Follett Discourse, Joseph Smith

Articles of Faith, James E. Talmage

Varieties of American Religion, John A. Widtsoe

June, 1959

Chaplain to a Revolution

[Continued from page 15]

Castro and his top leaders were right in the thick of battle. This gave real confidence to Castro's men. The former pastor thanks God for bringing him safely through many battles even though unarmed.

♦ THE same vigor which has characterized the chaplain in his military service characterized his early Christian life. After receiving Christ as Saviour at the age of sixteen in a little Baptist chapel he was seized with an insatiable desire to read the Bible. But like thousands of Cuban farm boys, he could neither read nor write.

However, Carlos felt God's call and that settled the matter for him. During the next seven years he completed elementary school, high school, college and two years of seminary. During those seven years he worked for room and board, studying until 3:00 each morning. Finally he was ordained and accepted a call to the El Cristo church, serving there until he joined the rebel forces.

Chaplain Herrera gives some interesting sidelights regarding discipline in Castro's army. For example, use of alcoholic beverages was strictly prohibited. On one occasion a lieutenant observing Castro's birthday drank one glass of beer in celebration—and was promptly broken in rank to a private. The young man's defense was that he couldn't resist just once. "Then neither can you command a company of men," Castro replied. Today, with the fighting over and the army occupied principally with police duty, alcohol is still forbidden.

The chaplain adds that during the war Castro's soldiers were not allowed to plunder. Instead they were required to pay storekeepers and farmers for the food they took as they crossed the country. This helped win the confidence and respect of the people at the grass roots.

♦ WHAT of the trials and executions which have followed Castro's victory? Chaplain Herrera insists they have been necessary. He declares that the people of Cuba—smarting under the known fact that twenty thousand died during the Batista regime, mostly by torture—would have taken judgment and execution into their own hands, and many innocent might have been put to death. Thus he holds that the Castro trials were necessary to save the country from chaos.

The chaplain asserts that the military tribunals conducting the trials have been fair and that many have been exonerated and released. He adds that even the former dictator's brother is living safely in Havana.—this because he was not personally guilty of war crimes.

Though some might disagree with the chaplain on such political issues, his own sincerity and sense of dedication cannot be questioned. I was impressed that it is as a true soldier of Christ that he is ministering to the new Cuban army of twenty thousand men. And because of him and others like him a new day has dawned in Cuba for the preaching of the gospel.

END

Students Push Missionary Literature



Missionary literature production received a big boost this past year through the designation of \$11,550 for literature projects by students at Moody Bible Institute. Here, Missionary Union president Howard Whaley (*left*) presents a check for \$3,000 to C. B. Nordland, manager of the publications division at MBI, to promote the ministry of literature in Europe, India and the Near East. During the past school year Moody students gave more than \$15,000 to missions.

*Older folks also can help sow
the seed of the Word of God*

RETIRE ON A MISSION FIELD



By Mildred Morningstar

WHICH should they choose? A comfortable home in Wheaton, Ill., with Christian friends in almost every block and an opportunity to enjoy a well-earned rest, or the rigors of the North Woods with cold winters in a tiny cabin heated by a wood stove? Along with the North Woods would go a busy life mending porches, fixing furniture and helping a gospel work in a multitude of ways.

This decision faced Mom and Dad Schreiber. They were the parents of James Schreiber, who had taken over the work of Oak Hills Fellowship in northern Minnesota back in the penny-pinching thirties.

After James had been in the work six years, the older Schreibers decided to visit Oak Hills. Perhaps they could help for the summer. That was a busy time, when children and young people gathered in camps to be taught the Word of God.

But fall came. Dad wanted to stay, but Mom couldn't see it. "We have our lovely home back in Wheaton, with modern conveniences. This little stove-heated cabin is all right for summer, but I'd hate to be in it when it's 40 degrees below zero! Besides, our friends are there, and the ladies in the prayer group and . . ." They returned to Wheaton.

James, the superintendent of Oak Hills Fellowship in Bemidji, Minn., an evangelical group which reaches into the rural communities of northern Minnesota by means of summer camps, daily vacation Bible schools, Sunday school chapels and now a Christian training school for young people, tells what happened next.

"One day, a few months later, Dad was in the basement of the home in Wheaton, fixing a table for a friend. He had been an expert upholsterer and furniture maker. Mother came down to call him for dinner.

"Dad paused in his work. 'You know, Mother,' he said, 'up in Bemidji I felt so much better. I really had an appetite there. Down here I don't really care whether I eat or not. Doesn't seem to make much difference. In Bemidji I was doing something that mattered.' He put down his hammer with a sigh.

"Mother put her hand on his shoulder. 'Okay, Dad, you win,' she answered. 'When shall we go?'

"Back in Bemidji, at Oak Hills again, Mother baked bread for all of us, and Dad kept things going in tip-top shape. He was so tickled that Mom had consented to come back that he always was the first one up on frosty winter mornings. 'I'll have this little cabin as hot as Africa in just fifteen minutes,' he'd promise Mom. She never had to get up into a cold room. Now we have more conveniences and can offer more to our helpers, but those were depression days," James Schreiber explains.

Grandpa Barnes works on the Gospel Missionary Union Hospital in Colta, Ecuador, near HCJB.



The elder Schreibers' needs were few, and the rent from the house in Wheaton cared for them adequately. They were independent financially as far as the mission was concerned. They made a real contribution to the work of Oak Hills Fellowship during the four years they "retired" on this mission field. Then, within a few months of each other, God called them to higher service.

♦ ANOTHER couple now doing volunteer work are Jessie and Dwight Waller, who for several years have helped in the work of Gospel Recordings in Los Angeles. This is the group which makes recordings of the gospel in many languages and dialects and sends them all over the world. Nearly every evening, volunteer church groups help press, inspect and sleeve the records.

Mrs. Lloyd Olsen of the staff says that Mr. Waller, a retired businessman, was so enthusiastic that he worked eight hours every day. In addition, he worked with other volunteers in the evening. This was quite strenuous since he was in his eighties.

After a time, the Wallers moved to Long Beach so that he could rest. But they weren't happy there. About three years later, they moved back to Los Angeles. Now, at eighty-seven, Mr. Waller contents himself with helping half days. Once in a while he works a whole day, but he no longer tries to keep up with both the day-time staff and the evening volunteers. Mrs. Waller helps with sewing for the staff, upholstering chairs and giving music lessons to the children of the staff.

Mr. Waller was formerly in the grocery business. Since his retirement, both of them get real satisfaction out of donating their services to the Lord's work at Gospel Recordings.

The Wallers provide their own lodging and expenses, which is a special aspect of retiring on a mission field. The retired person has a separate income but he has no responsibilities as to work. The free time is gladly given to the work of the Lord.

♦ LEANDER BARNES has for some time been helping at a mission in South America. With no ties in the States, Grandpa Barnes answered an urgent call from his daughter, "Barney" Cook, and her husband, Frank, at HCJB, to supervise the building of their home in Quito, Ecuador. Since he finished that task, he has done general maintenance work for HCJB, helped in the construction of Epp Memorial Hospital at Shell Mera, assisted in roofing another hospital at Colta and has baby-sat with his grandchildren. He also teaches the natives to use woodworking tools.

Clarence Jones, one of the directors of HCJB, says he's

never seen a missionary adjust any better than the Cooks' father. This is partly due to the fact that a large number of English-speaking missionaries are concentrated at HCJB, English church services are held regularly, and Mr. Barnes lives with his own loved ones.

Asked about living so far away, Mr. Barnes says, "In the first place, I enjoy the fact that I can be useful. I never thought that I would have an opportunity to serve the Lord in this way. Now that I am able, I am happy that I can be busy for Him, instead of sitting around at home doing nothing."

♦ A RETIRED Christian who wishes to help in the work of a missionary society must meet several requirements. First of these is good health. Also required is a retirement income sufficient for personal support (missions are not hiring folks of retirement age). A contact with a mission group, out of which comes an opportunity to be of service with the consent of the mission, is important, too. Most important of all, however, is a dedication to the will of God and the welfare of the missionary work. The missionary societies thus benefited might compare their older workers to the Macedonian Christians who were not seeking for self but "first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).

Miss Jo Peterson, who organized and now directs the work of Best Seller Publicity with headquarters in Chicago, says that through the years many senior citizens have helped with packing and shipping their posters and with mailing their news letters.

Dr. Henry Hepburn, former pastor of Buena Memorial Presbyterian Church in Chicago, after his retirement spoke frequently in churches in behalf of Best Seller Publicity. Up until the time of his death, he spoke as many as three times a week, telling of the need for these gospel posters in street cars and busses, for billboards in public places and of God's blessing on this way of giving forth His Word.

Miss Peterson says they are longing for the day when Best Seller will have its own building. One of her dreams is to have a safe, attractive first floor area where older people can help with many of the tasks connected with getting out His Word. "No rickety stairs," she says, "no dark hallways, but a comfortable place and a kind, patient person to show these older people how they can be of real service to the Lord in our work."

Any mission which puts out a magazine or news letters has many tasks that can be done by willing workers at the time of mailing this literature. Even a couple of days, or more,

Henry Dering gets to fish occasionally along with his mission gardening work.



Mom and Dad Schreiber display bread baked for the Oak Hills Fellowship.



Dwight Waller happily sands records in the Lord's work at Gospel Recordings.



a month would be of real assistance.

♦ THE advantages for the Christian worker are not all in the work accomplished. James Schreiber says, "The presence of older workers lends authority and the sanction of experience to the mission. When visitors see these mature Christians helping, they feel that the work has been sanctioned by them. It also gives our boys and girls a more normal experience to be in contact with older folks. Retired people helping with our work with young people have added immeasurably to the effectiveness of our program."

It was a vacation in northern Minnesota with a visit to Oak Hills Fellowship which opened the door of opportunity for the Henry Derings of First Reformed Church of Roseland in Chicago. Both of them had come from The Netherlands in their youth. He had been a florist and gardener for thirty years. Now he was approaching the time when he would retire. On this vacation he saw Oak Hills' need of a vegetable gardener and was challenged by the sandy conditions around the new school and dormitory. He observed that thinning out of the wilderness woods was necessary and that many small jobs

awaited a willing worker.

Several years after this vacation, Henry and Mary Dering report, "We had a laugh when it was first suggested that we come to Oak Hills and the cold north country, but when we got on our knees and asked the Lord about it, we had no choice left but to go."

After he retired, the Derings bought a comfortable home adjoining the Oak Hills property, and Mr. Dering set about to turn the sandy ground into a beautiful park setting for the Fellowship's buildings. Grass-covered lawns replaced the stretches of sandy waste places. Eyesores were transformed into blooming patches of color. The Derings retired—to a mission field made beautiful by their efforts. Now Mr. Dering is conducting experiments with different varieties of plants to determine the best for that section of Minnesota.

Those advising older people preparing for retirement nearly always advise the cultivation of a hobby. How rewarding it is to the Derings to have the skills built up through a lifetime used to make such a growing contribution to God's work.

Henry tells about his wife's part. "Mary enjoys helping in the kitchen of the school dining room, baking and helping with whatever comes along in a busy place where eighty people have to be fed daily. She usually helps about four hours a day for the noon meal. She takes care of our home and knits the rest of the time. She knits and knits and knits! The money from the articles sold goes to God's work at home and abroad. She enjoys doing this in the name of our Saviour."

♦ ANOTHER couple didn't have to go half-way around the world or even to Minnesota for their mission field. Mr. and Mrs. John B. Effertz found it in their own back yard in the visitation program of Judson Baptist Church, Oak Park, Ill. They spend their afternoons calling on shut-ins. They study a Bible lesson with their "patients" and offer prayer. Suggestions and help come from a home department manual.

"We leave them a quarterly," explains Mrs. Effertz, "and call on each of them once a month. We visit from thirty to forty-seven shut-ins a month. This keeps them in touch with the church and lets them know they are not forgotten. One young woman, shut in because she has difficulty with walking, always waits eagerly for us. She was converted from Catholicism a few years ago and has many questions to ask. She makes a list of them and saves them for a whole month!" She chuckled as she told about it. "It really makes us dig."

This consecrated couple also call at two hospitals, the Lawrence Avenue Baptist Home and the Baptist Home and



A Letter from Elka

Since Elka, the former Waiwai witch doctor, told of his conversion in Moody MONTHLY last year ("Soul of a Witch Doctor," Jan., Feb.), many people have written to tell us of their prayers for Elka and his people. Recently Florence Riedle, one of the Unevangelized Fields Mission workers in Kanashen, British Guiana, asked Elka, now chief of his tribe and an elder of his church, if he would like to send a letter to people in the United States who were praying for the Waiwais. A few days later he gave the missionary a two-page printed letter which she has translated as follows. (Oklee is a Waiwai expression of delight, and kicha, an expression of disgust.)

HERE is my paper for you all to see, my brothers, my sisters. Here is the way I am. I am well, elder brothers. We cannot talk to one another because, alas, we are far away from each other. Nevertheless, God is with us. He never leaves us, oklee! Later in heaven we shall see each other; at that time we shall be gathered together with Jesus.

This is how I am. I continually have God in mind. I teach my fellow tribesmen about God. God is really good, oklee! His Spirit is upon us and warns us [speaks to our hearts]. He also continually cleanses our hearts. He strengthens us all the time. He continually makes us good with His Spirit, oklee! He blesses each of us, oklee! He causes each one of us to be content, oklee! He makes us joyful, oklee! This is what I am saying for you to hear.

I have never seen your homes, alas. You, alas, haven't seen my home, either. Our Father sees all of us as He is everywhere.

Here, listen to my waking up [accepting the Lord Jesus as his Saviour]. Here is how I was. I was a witch doctor, kicha! After I heard about Jesus, I didn't want to be a witch doctor. I wanted to know Jesus instead of my badness. I no longer desired my sinful life. I was afraid of my wickedness. I saw that it was bad. Then I woke up, oklee! I knew then that I was a sinner.

Here is how some of my fellow tribesmen are. They don't completely understand God's Book, as they still desire to sin. Therefore, continue to pray to God about us. This is what I am saying to each of you who belong to Jesus.

You are all Americans. We are all Waiwais.

Elka

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Remember the Miracle Dollar Campaign in 1950? That was when the Lord gave to the Providence-Barrington Bible College the Barrington Campus by a bid of exactly \$1.00 more than that of a competing Catholic order.

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Hospital in Maywood, where they now have many friends. Once when asking for one of their regular "customers," another woman told them, "She has gone for a walk. Why don't you talk to me?"

And so they did. After they explained about their ministry of reading the Bible and prayer, she exclaimed, "You mean you give up your time to come visit these old people?"

"We love it," they answered. "It is a great blessing to us, and we're so glad we started it."

As they left, they heard her say under her breath, "At least someone talked to me today."

♦ MISSION fields far and near are waiting. The retired people who have responded with the giving of their golden years would undoubtedly join the Deringers in saying, "We would gladly advise older folks not to waste their retired years doing nothing, and to ask the Lord, 'What wouldst thou have me to do?'

"We can truly say that the last five and a half years at Oak Hills have been

Home Mission

CLAIREE LYNN

I may not travel o'er the sea,
Or a foreign missionary be;
But I can rear a son for Thee
Right here at home.

I may not stand in public hall,
And multitudes of souls enthrall;
But I can teach my daughter small
Right here at home.

I may no jungle pathway plod,
Nor save the derelict from the rod;
But I can point my own to God,
Right here at home.

• • •

the happiest years of our lives. First, because we know we are in the will of God by being here and helping along in God's Kingdom work. Second, because of the sweet Christian fellowship with the dear folks at this God-blessed place.

"We hope our testimony may stimulate a desire in other older folks to be busy in the Lord's work until the day of His return, that they might hear Him say, 'Well done, thou good and faithful servant. Enter thou into the joy of thy Lord.'"

END

Therefore in Hebrews Four

Whenever you see a "therefore," stop and see what it is there for.

1. Let us fear, therefore . . . vs. 1
2. Let us be diligent, therefore . . . vs. 11
3. Let us come, therefore . . . vs. 16

—J. A. Paulson

SERMONBUILDERS

Moody Monthly

GREAT CHAPTERS OF THE BIBLE: John 8

When the moment of crisis came, the leaders of those times—as we today—were faced with a terrible alternative—worship or rejection

THE CHOICE

By
John G.
Mitchell



*Dr. John G. Mitchell
is pastor of the Central
Bible Church in Portland,
Ore., a place which he
has filled for the past
25 years. For 20 years of
this time he has been
a teacher at the Multnomah
school of the Bible
which he helped found.
He is also a member of the
visiting faculty of
Dallas Theological Seminary
of which he is a graduate.
Following completion of his
work from Dallas, he served
as associate pastor with
Dr. Lewis Sperry Chafer
at Scofield Memorial Church
in Dallas.*

ONE of the great crises in the ministry of Jesus Christ is recorded in John 8. It is a crisis which in one sense is repeated today in the lives of all who encounter Him in His majesty and power.

In the preceding three chapters of John our Lord made known His Sonship. He declared Himself equal to God in nature, power and authority. All life is in His hands, He said, as well as all judgment and all resurrection (John 5).

He clearly stated that the life He gives is eternal, satisfying, resurrection life, that it means union with Him through an indwelling life, and that His words are both spirit and life (John 6).

Moreover, he declared that He was from heaven, that His message was from heaven, and that He would send the Holy Spirit from heaven, thus fulfilling the prophecy of Joel (John 7).

The discourses in these three chapters lead to the climax in Chapter 8. Notice that the great discourse of our Lord on His being the Light of the world follows a moral issue. Light shines on the consciences of these religious leaders, and they cannot stand in His presence. But if men cannot stand in the presence of Christ in veiled glory, how shall they stand in that day when they appear before Him in His unveiled glory?

♦ WHEN the chapter begins, the Jewish leaders want to stone the sinful woman; when the chapter ends, they are picking up stones to stone the sinless One. The issue before them is a simple one: Jesus Christ is either worthy of worship or He is worthy of death. It is important to know what claims He makes which bring men to the place where they must either worship Him or stone Him—because they are claims which He still makes today.

First, He claimed to be the Light of the world (John 8:12-20). Not to follow Him means to walk in darkness; it means eternal night. "This then is the message . . . that God is light" (I John 1:5). Jesus said with no qualifications: "I am

the Light of the world." "Yet a little while is the light with you. Walk while ye have the light." "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

No wonder that, when Judas went out from the presence of the Lord, it was night! For him it was eternal night. So it is with all those who consider, reject and go out from His presence today.

♦ NEXT, He claimed to be the great Deliverer (John 8:21-36). He revealed Himself as the great Deliverer from death. Christ spoke to these Jews, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (v. 21). He is the only deliverer from the authority, power and fear of death.

Indeed, the difference between life and death is Christ. Hence He could say with almost brutal clarity, "I said therefore unto you, that ye shall die in your sins" (v. 24). And "If a man keep my saying, he shall never see death" (v. 51). All these things were said in the sure and certain knowledge of what He would accomplish at Calvary.

We see Him, too, as the great Deliverer from slavery (vv. 33-36). The Jews were under bondage to both Rome and sin, yet in their blindness they boasted that they were never in bondage to any man. It has been well said, "There are none so blind as those who refuse to see." Christ is the only One who can deliver from the slavery of sin. Every man on earth is the servant of sin, and unless delivered by our Saviour who bore away our sins, he will die in his sins. And after death, judgment (Heb. 9:27).

However, provision has been made for us to be delivered from the guilt and penalty of sin, and to be daily delivered from the power of sin. Once shackled by sin's slavery, nevertheless, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

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The Card with a Red Border

The author graduated from Bible Institute, but in college his faith was severely tested. His experience is reflected in this book as a young man loses his faith in college and the girl goes to a Bible Institute. It ran as a serial for two years in a Christian magazine.

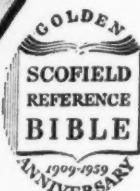
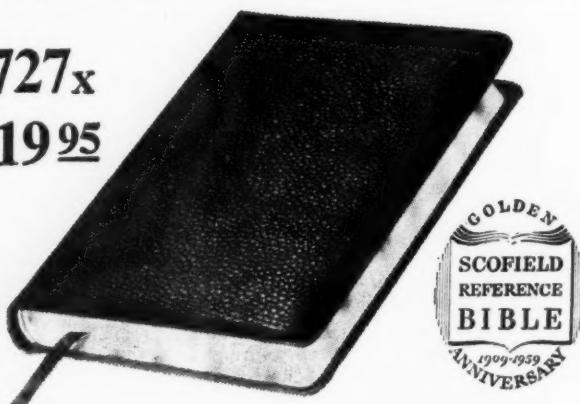
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edges). This Scofield Bible was introduced in the fall of 1958 and was an instant success. It is another example of the beauty, quality, and superb craftsmanship traditional in all Oxford Bibles.

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The basis for delivery from sin and death is found in verses 28 through 30: "When ye have lifted up the Son of Man." It was at the Cross that He made provision for our deliverance. "That through death He might destroy [render powerless] him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

This is the glorious reality for all believers. Death has been defeated through His death; therefore, the Christian has been freed from its authority. The work at the Cross is also the ground for our deliverance from sin's guilt and penalty (cf. Heb. 1:3; 10:12, 14; II Cor. 5:21; Isa. 53:6; I Pet. 2:24) and power (cf. Rom. 6:1-11).

♦ THE Cross was the full fruitage of Christ's complete yieldedness to the Father's will. "For I do always those things that please Him" (John 8:29). This was always the driving force of our Lord's life here on earth, and not once do we find Him moving away from the Father's will.

His was a life of full submission. Hence, the disciple was to be like his Lord, and in verses 31 and 32 we see the deliverance and living experience of One who abides in His Word. Can you say with our Lord, "I delight to do Thy will, O my God: yea, thy law is within my heart" (Psalm 40:8)? As we abide in His word, we experience the promise: "Ye shall know the truth, and the truth shall make you free" (v. 32). Through abiding comes knowledge and liberation. Abiding in His Word, then, is one of the characteristics of a true disciple.

♦ BUT as our Lord drives home these wonderful claims, there is evident an intense and growing opposition to Him in all His ministry. His words are hammered into the consciences of these Jewish leaders by the Holy Spirit, and nothing will satisfy them short of His death. In the face of this opposition, He reveals the root of their trouble. They are not children of Abraham, the children of faith; they are children of the devil (vv. 37-45).

Notice that in rejecting Christ they rejected God, for Christ proceeded from the Father as One sent by God. This leads to Christ's challenge: "Which of you convinceth me of sin?" (v. 46). In other words He is saying, "I am the sinless One." Coming from the Father, He must be holy and sinless, hence the challenge He throws down. His friends afterwards wrote of Him: "In Him is no sin." "He knew no sin." "He was without sin." But here, in the face of implacable hate, He challenges his enemies: "Which of you convinceth me of sin?"

This so stirs up their hatred and enmity that they accuse Him of being a Samaritan (one of the vilest names one could call a Jew) and of being demon possessed. In denying this last blasphemous accusation, Jesus testifies to His great desire for the glory of His Father, which was the great passion of His heart and life. Again, asserting His authority over life and death, He draws from them a confession of their own unbelieving hearts: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death . . . whom maketh thou thyself?" (vv. 52, 53). In other words, who do you think you are—*God*?

The answer is simple but sublime. Yes, I am! "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (v. 56). Here Christ claimed to be Abraham's God. He is saying that He is *El Shaddai* (Gen. 17:1; Ex. 6:3). This is too much. Stunned and furious they ask, "Hast thou seen Abraham?" To this our Lord calmly replies, "Before Abraham was, I am" (v. 58). Yes, he is saying, I am the eternal One.

Now they can do only one of two things. They must either worship Him as their God or stone Him as a blasphemer and impostor. The issue is now beyond all doubt. He has declared that He is the Light of the world, the great Deliverer from death and slavery, the sinless One, *El Shaddai* and now the eternal One. What will they do now? Worship Him or stone Him? The Scripture says, "Then took they up stones to cast at him" (v. 59).

♦ THE issue is just as clear today as it was then, and we must recognize it. We are compelled to acknowledge Jesus Christ as the Son of God, One who is worthy of our trust and worship, or we must reject Him as One who is not God and thus not worthy of our faith and trust.

What will *you* do with Jesus who is called the Christ? Will you believe or reject, worship or oppose? Let us be as the blind man who cried (John 9:38): "Lord, I believe! And he worshipped him."

END

ALFRED E. LUNDE has been named Chairman of the Department of Music at Philadelphia College of Bible, according to Dr. Charles C. Ryrie, president. Mr. Lunde, Director of the Music Department of Dallas Bible Institute, Dallas, Tex., will assume his new duties this September.

After the Amen!

George Müller is reported to have remarked that the most important part of prayer was the fifteen minutes after he had said, "Amen."—Source unknown

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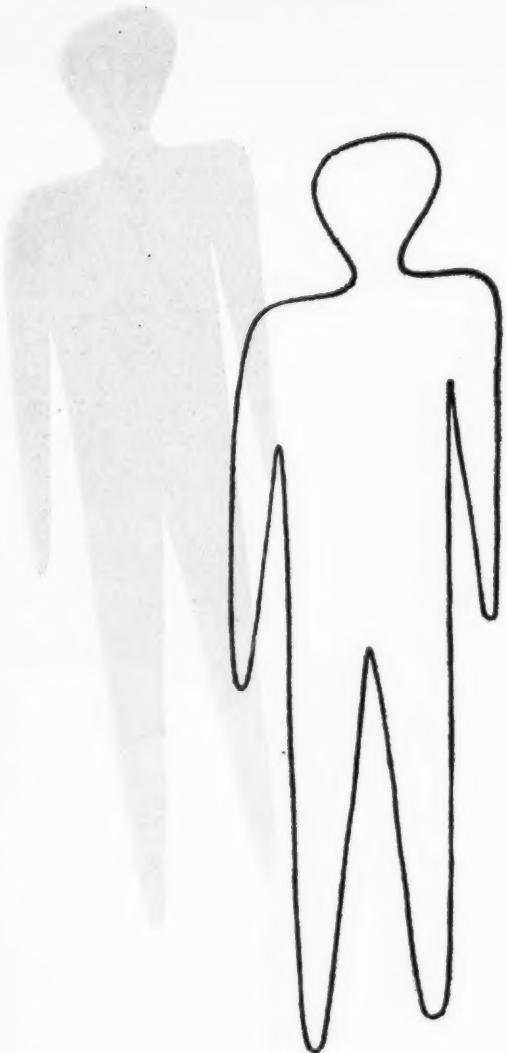
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I CHANGED MY MIND ABOUT CHRISTIAN COLLEGES

By Dr. C. Jackson Rayburn

SEVERAL years ago an article appeared in MOODY MONTHLY presenting the case for the secular college against the Christian college. The author tried to convince future college students that only in a secular college or university would they receive the education they were paying for.

The article was not convincing. The author used a great many words but did not get his point across. I can say this because I wrote the article.

Looking back, I can see that I wasn't fully convinced myself. In the intervening years I've become less and less convinced. The fact is, I've changed my mind. I no longer hold the view that secular schools give Christian young people the best education.

♦ Let's consider this subject of education. We both know well-educated people who have never been inside a college classroom. They merely have a fondness for good books and a thirst for information and knowledge. Any man who enjoys reading and thinking can get an education. There must be something other than book knowledge that one ought to get from college.

And there is. There's the association with men of science and the arts—important men in their fields. But the argument goes that only a secular school has enough money to attract these "big men." And by attending a secular school you're able to associate with these great men. Sure you are! Once a month you may see them walking across the campus, and once in a blue moon they conduct a lecture you're privileged to attend! Then you're number 499 in a class of 500. In other words, they don't know you from Adam's ox.

Well, with whom do you associate? Why, the "big man's" graduate students, dedicated individuals who are taking four or five years to associate with a man of renown.

♦ But surely there must be other areas in which the secular school far outshines the Christian school. What about athletics? Oh, there's the glamour of the big football game with all its color and spirit—the noise, the excitement, the immense stadium filled to capacity. You just can't get that at the Christian school with its dinky little football field and wooden bleachers, can you? And the basketball games in the mammoth fieldhouses—no cracker-box gyms there. And the track and field meets. Impressive? Mighty impressive!

But wait a minute. Doesn't a game mean just as much to the players on Christian College's team as it does to the boys at State University? And track? Why, this is an individual effort. You can run a four minute mile on Christian College's plain, unglamorous track as well as on the quarter mile track in the stadium.

The point is, athletics are for the individual—an enjoyment for both the participant and the spectator. And if the boy on the track team or the football field is a personal friend of yours, you'll be much more interested, you'll be much more of a fan, than if he just happens to attend the same school.

♦ THERE were great deficiencies in my own college experience. It's true I obtained the basic knowledge I went for, but I'm convinced there could have been many more benefits. In the first place I have none of the *camaraderie* that seems to exist between graduates of small Christian schools where everyone knew everyone else and professors were interested in you as an individual. There the football captain might have been just as high and mighty as the one at State, but at least you knew him personally.

I missed making those cross-country gospel team treks and the glee club and chorale tours that Christian colleges use so effectively and wisely to advertise their existence. These are educational opportunities of inestimable value, and I missed them.

I missed making lifelong friendships—I remember only three of my fraternity brothers by name. That doesn't mean

that I'm unfriendly. No, I got along well enough with my fellow-students. But I had very little in common with them. There was nothing of the spirit on which lasting values are built.

I missed the opportunity of campus courtship with a Christian girl—something that often results in a lifelong walk together—with many precious memories of college days. Fortunately, by God's grace, I met and married a wonderful Christian girl—after college. But she almost came along too late.

♦ My last point is this: I missed several years of spiritual growth. Let's put it this way. You don't have to get down and roll in the mud and mire of a mud puddle to get wet and dirty. You only have to step in the puddle. Sin isn't a matter of degree; there's no such thing as a "gray" sin.

There are very few social activities around a secular school that can bear the name "Christian." Indeed, there are few that are not tainted by plain, black sin. It's not always on the surface, and it may be very polite and proper, but it's there, if only in the minds of the participants. Obviously then, your opportunities for fun and social activity will be much greater and much more enjoyable where you enjoy spiritual unity with your companions.

My advice to Christian young people considering a college education is this: find a Christian college that offers a good, academically accepted course in your field of interest. Go there and get an education; but get more than an education. Get a soul-satisfying college experience; get a head full of knowledge and a heart full of friendships and precious memories. I feel completely safe in saying that in after years you'll never regret having gone to a Christian college.

END

Kenneth Koch Named to Moody Bible Institute Board

Kenneth C. Koch, business man of Chillicothe, Ill., was chosen recently as a member of the Moody Bible Institute board of trustees. Announcement of the appointment was made by Dr. William Culbertson, Institute president, following the annual meeting of the board on April 21.

In 1936 and 1937 Koch was a student at Moody Bible Institute. Two years later he went into business. For a number of years, as a prominent automobile dealer and head of a trucking firm in Chillicothe, he has been active in various organizations as a Christian layman. He and his wife, with their three boys, age 9, 14 and 15, attend the Calvary Baptist Church, where Koch is also Sunday school superintendent.

June, 1959



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THE SON of GOD
WHO LOVED ME

By William Hazer Wrighton

I AM crucified with Christ! These are not the words of a scholarly theological treatise nor of a deep philosophical discussion. They arose from the living experience of the heart and life of one man—Saul of Tarsus, called Paul.

And notice that Paul does not say, "I ought to be crucified with Christ," but "I am crucified with Him." This is the heart of Christian experience, not only to see Christ dying for us on the cross but actually, in the inner heart, to die with Him.

Consider the man who spoke these words. Paul could have been the outstanding Hebrew of all time; intellectually he was. Instead he chose to become a disciple of the lowly Galilean. An acknowledged leader among the religious elite of his day, he renounced his leadership to become the crucified follower of a crucified Saviour whom the Pharisees despised. One of the wisest of men, he lay wisdom on the altar to become a fool for Christ's sake.

Paul's experience should be our experience. Speaking of his former life, Paul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." That was past. As a Christian he said, "Let the old life be crucified to the old self righteousness and the old self effort." He was willing to be nailed to the cross with all his sins. So far as any selfish motive was concerned Paul was crucified. The perfection he had sought through the law was surrendered. He was now the crucified herald of the cross. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Some might say, "What a useless life! What a pity that a man of that caliber and with such outstanding qualifications should lose his life like that!" Paul said, "Nevertheless, I live!"

Some years ago there was a book, *Life Begins at Forty*. This is not true, for life begins when Jesus comes in. Before this experience, the Christian had just an existence. Now he lives, his limitations have been removed. He is no more "cribbed, cabined and confined." He is now living life at its best. Christ is giving him joys he has never known before.

♦ It is wonderful to be in Christ, but even more wonderful to have Christ in you. Paul knew this. "Christ liveth in me," he declared.

I was having breakfast one day with the late Dr. Howard Taylor, son of Hudson Taylor. I said, "Dr. Taylor, isn't it difficult to explain the indwelling of Christ in a believer?" "Yes," he replied. "It is always difficult to explain a miracle."

Paul experienced this miraculous indwelling by being crucified with Christ. Every power of his being was finding a fuller expression. He lived in the power of Christ; he had the mind of Christ, and he sought to accomplish the will of Christ. "The life that I now live" is a life of deeper joy and greater service. He leads us in triumph and "makes known the savour of His knowledge by us in every place."

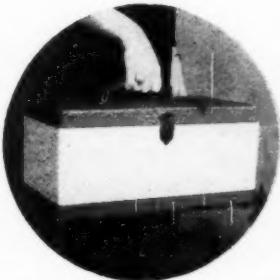
Paul exulted in the love of Christ for him as an individual. "Son of God . . . loved me, and gave himself for me." To Saul of Tarsus, Christ was the despised Nazarene, a carpenter, a mere man. After his conversion and he had become Paul, his eyes were opened. He saw the glory, and in the full sweep of divine revelation

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You alone know how long you have been praying for "the peace of Jerusalem." You know how long you have been standing beside the Lord Jesus possibly weeping as He wept over Jerusalem. No doubt you now share in the anguish of the Apostle Paul for his brethren, his kinsmen according to the flesh: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Many members of our wonderful A.A.J.E. family are doing their utmost for Israel's salvation—now. Perhaps you have not made your start, but you are ready to help reach His people now.

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he called his Saviour the Son of God. Jesus has many names and titles, but this title, "Son of God," transcends them all. What divine majesty shines in this name! God is omnipotent, omniscient, omnipresent, perfect in wisdom, love and power, and all these perfections are shared by His Son.

How great is your Saviour? Paul's Saviour was boundless in wisdom, love and power. He was Lord, God manifest in the flesh, the image of the invisible God. In Him all the fullness of the Godhead dwelt. By Him all things were created, and in Him all things hold together. He is the brightness of the Father's glory, the express image of His person.

♦ YET Paul says, "He loved me." That is the heart of the tremendous statement in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But God not only loved the world. God loves you. He loves me. It is more amazing than if the sun in the heavens fell in love with a glow worm on the earth!

Years ago, President John Tyler married an orphan girl and took her to the White House to live. You say, "How astonishing!" But that was a small thing compared with the stupendous condescension and grace of the Son of God who

loved me! The uttermost dimensions of space cannot be compared with the distance between the Son of God and you. He expressed His love in the wonderful act of redemption. His love is eternal. It bridges the ages. It existed even before Calvary; that is where His love was manifested. "I have loved thee with an everlasting love."

Jesus knew how hard it would be for us to comprehend this love, so He gave Himself, in all His infinitude and His perfections. His eternal deity poured forth to make redemption possible. Now we understand why God can forgive us: It was the Son of God who gave Himself for us. His body was broken and torn, and His hands and feet were nailed to the tree. But this would not have sufficed if He had not given Himself for us. The fulness of the deity of Christ gave infinite value to His sacrifice when He gave Himself.

"Christ loved me!" Say this to yourself when in solitude and loneliness, when you feel that nobody cares. Say it again when in sorrow, when you long for the touch of the hand which was once laid upon you and for the voice which is now stilled. Repeat it when you are sick, when the doctors are puzzled, when the pain seems unbearable. Remember, "He loved me, and gave Himself for me." This truth in our hearts will bring victory, give courage, and inspire us with deathless devotion.

END



Spurgeon's Great Sermon Testimony

SIXTY-EIGHT years ago, on May 17, 1891, Charles Haddon Spurgeon stepped to the pulpit of London's Metropolitan Tabernacle to bring a message on "My times are in thy hand" (Ps. 31:15). This was his next to the last message and many regard it as prophetic of his long and discouraging final illness before his death on January 31, 1892.

Original notes of this sermon in Mr. Spurgeon's handwriting (part of which are reproduced above) were found amid rubble in one of the upstairs rooms of the old tabernacle after the building was destroyed by an incendiary bomb in World War II. Discovered by the min-

ister of the Metropolitan Tabernacle, Gerald B. Griffiths, now minister of Charlotte Chapel in Edinburgh, they were displayed at the Moody Bible Institute in Chicago last February.

Speaking of the fact that "My times are in thy hand," Spurgeon's notes say: "This settles everything by highest wisdom. This conviction is full of blessing. It creates a sense of the nearness of God. It is a complete answer to temptation. It is a sufficient support under fear of men. It is a quietus for future dread. It is a reason for consecrated service. It is an argument for future blessedness."

Portion of Spurgeon's sermon notes found in the rubble of Metropolitan Tabernacle.

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DR. WILBUR M. SMITH



IN THE STUDY

An Informative Work on Darius the Mede

Two oriental kings named Darius are mentioned in the Old Testament. One of these was Darius the Great, or Darius the First, king of Persia from 522-486 B.C., and about whom ancient historical records have much to say. It was he who continued the tolerant policy toward the Jewish captives in Babylon, initiated by Cyrus and referred to in Ezra 5:3; 6:1-15. He was contemporary with Haggai and Zechariah, as the opening verses of their prophetic writings testify.

The other was Darius the Mede, spoken of in Daniel 5:31 as the successor of Belshazzar on the throne of Babylon. It is he who dominates Daniel 6; in fact, as the author of the book we are about to consider has said, "The Book of Daniel gives far more information concerning the personal background of Darius the Mede than of Belshazzar or even of Nebuchadnezzar. He is the only monarch in the book whose age, parentage and nationality are recorded."

The appearance of this name in the Book of Daniel, however, has given rise to much debate. This ruler is not only never mentioned by the Greek historians, but up to the present time no inscription or tablet has been found which bears his name. This has led many critical scholars to affirm that, in their opinion, there never was such a man as Darius the Mede of the Book of Daniel and that here Daniel is definitely inaccurate and unhistorical.

The conclusion from such a conviction is inevitable: e.g., Professor H. H. Rowley, one of the most prolific Old Testament scholars of our generation in Great Britain, has gone so far as to say, "The claim of the Book of Daniel to be a work of history written by a well-informed contemporary is shattered beyond repair by this fiction of Darius the Mede."

Many have written in defense of the historicity of Darius of the Book of Daniel, but perhaps the most thorough

conservative work on this debated subject is that just issued by my good friend, Dr. John C. Whitcomb, Jr., Professor of Old Testament at Grace Theological Seminary at Winona Lake, entitled *Darius the Mede, a Study in Historical Identification* (Eerdmans, Grand Rapids, 84 pages, \$2.75). Let me say at once that this is a very technical work; it has to be. One will not get excited reading these pages. Nevertheless, for those who are interested in these historical problems, it will be indispensable.

Professor Whitcomb has a good chapter on various proposals that have been put forth by conservative scholars in attempting to identify Darius the Mede with some known ruler of that age. Some have said this was Cambyses, the view of Boutflower in his great book on Daniel. A brilliant member of the Department of Western Asiatic Antiquities at the British Museum has advanced the theory that Darius the Mede was none other than Cyrus the Persian.

With true learning and a real mastery of the relevant material, however, Dr. Whitcomb develops the theory throughout the book that Darius has to be identified with one who appears on Babylonian inscriptions, Gubaru, governor of Babylon. It is not necessary here to enter into the details of this position, and I do not personally have the knowledge necessary for criticizing the author's conclusions after an investigation of cuneiform tablets, etc.

The study is approached from a thoroughly conservative viewpoint. The reading of this volume will convince one of the truthfulness of Robert Dick Wilson's statement of some years ago, that no man knows enough today to state dogmatically that there is an historical error in the Book of Daniel.

In the extensive bibliographies, I found no reference to the principal commentary on the Book of Daniel in the first fifteen hundred years of church history: Jerome's *Commentary on the Book of Daniel*.

Revelation and the Bible

Without question, the two most important doctrines for the Christian believer are the deity of the Lord Jesus Christ and the inspiration of the Scriptures. No one can be a Christian, in the New Testament sense of the word, without acknowledging Christ's deity, however men may deny this. But in the matter of inspiration of the Scriptures, various views have been held by true believers—what we call a high view, a more liberal view and a low view. It is significant—that the reasons for it are outside the scope of this review—that American theologians, notably the Princeton school of sixty years ago and our leading Lutheran scholars, have produced the more important literature on inspiration as contrasted with the almost trivial material issued by British theologians.

The outstanding contribution to this field by an American Christian scholar is Benjamin B. Warfield's well-known work, *Revelation and Inspiration*, published by the Oxford University Press in 1927. Some of these chapters will remain classics for generations to come. (This was reprinted with some abridgments as *The Inspiration and Authority of the Bible* in 1948.)

While some very helpful works have been published since the Warfield volume, nothing appearing either in this country or in Great Britain I think, could be equated with this work until this past year, when, under the editorship of Dr. Carl F. H. Henry, twenty-four conservative scholars in our country, Great Britain and the Continent, issued a comprehensive work of richest scholarship entitled *Revelation and the Bible* (Baker, Grand Rapids, 415 pages, \$6.00). A paragraph from the editor's preface will indicate the position of all the men whose scholarship and knowledge of the Word of God have been drawn upon for this volume:

"The writers of this symposium support the high view as over against the

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classic liberal repudiation and neo-orthodox evasion of scriptural inspiration. Anyone familiar with the literature of the doctrine of inspiration senses at once the endorsement of the long-standing confidence of the evangelical tradition in the Bible. They are constrained by the meaning and spirit of Scripture, also by an awareness of serious defects in the newer views of inspiration.

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"The primary objective of the contributors to this symposium, however, is a positive presentation of the Christian doctrine of the Scriptures. Only secondarily are they concerned with perversions of that view. These scholars are harbingers of an era in which once again the sacred Scriptures communicate their supernatural message with supernatural power."

Each chapter is prefaced with a brief biographical sketch of the author. The contributions are more or less the same length. The two longest chapters are, in my opinion, the most important: "Reversals of Old Testament Criticisms," by Nicholas H. Ridderbos, Professor of Old Testament in the Free University of Amsterdam, and "Archaeological Confirmation of the Old Testament," by Donald J. Wiseman of the Department of Western Asiatic Antiquities in the British Museum. Five of the chapters are 15 pages in length, the remainder generally 12 to 14 pages.

♦ BEFORE looking into the volume itself, we might note some of the subjects of these chapters. The first five titles indicate the thoroughness with which the foundation for a doctrine of inspiration is laid: "General and Special Divine Revelation," by G. C. Berkouwer; "Special Divine Revelation as Rational," by Gordon H. Clark; "Special Revelation as Historical and Personal," by Paul K. Jewett; "Special Revelation as Objective," by William J. Martin, and "Special Revelation as Scriptural," by Ned B. Stonehouse.

Among other topics are "Our Lord's Use of the Scriptures," "New Testament Use of the Old Testament," "The Canon of the Old Testament," and "The Canon of the New Testament." My colleague Dr. Geoffrey Bromiley has written on "The Church Doctrine of Inspiration,"

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and Professor Theodore Mueller on the much-neglected theme, "The Holy Spirit and the Scriptures." Dr. Merrill C. Tenney has a chapter on "Reversals of New Testament Criticism." Three or four chapters here cannot be placed in the same class as those, e.g., by Ridderbos and Wiseman, but I shall refrain from being specific.

It is, of course, impossible, and really not essential, to enter into a minute discussion here of any one of the subjects treated in this, what I would call, monumental work. I would have nothing but praise for the position these evangelical scholars have taken on the matter of inspiration. So let me speak of a few things scattered here and there throughout the book. The opening statement of Dr. Nichole on the use of the Old Testament in the New Testament is worth copying for future reference:

"The present writer has counted 224 direct citations introduced by a definite formula indicating the writer purposed to quote. To these must be added seven cases where a second quotation is introduced by the conjunction 'and,' and 19 cases where a paraphrase or summary rather than a direct quotation follows the introductory formula.

"We may further note at least 45 instances where the similarity with certain Old Testament passages is so pronounced that, although no explicit indication is given that the New Testament author was referring to Old Testament Scripture, his intention to do so can scarcely be doubted. Thus a very conservative count discloses unquestionably at least 295 separate references to the Old Testament. These occupy some 352 verses of the New Testament, or more than 4.4 per cent. Therefore one verse in 22.5 of the New Testament is a quotation."

In his very scholarly study, Dr Ridderbos asks and answers a question on the position of orthodox scholarship:

"Is the position of orthodox Old Testament scholarship easier than it was a half a century ago? This question cannot be met by a direct answer. In some respects its position has become more encouraging. The tone of the critical scholars is repeatedly less self-assured than it was at the turn of the century. Orthodox scholars too will again and again be able to gain an advantage from new data and new methods.

"Interchange is certainly possible, especially in the realm of Old Testament theology. An orthodox Christian can often learn a great deal from and through the books of critical scholars in the field of Old Testament theology, even though he cannot agree with the literary-historical criticism that underlies such books, and although he often may feel strongly about this.

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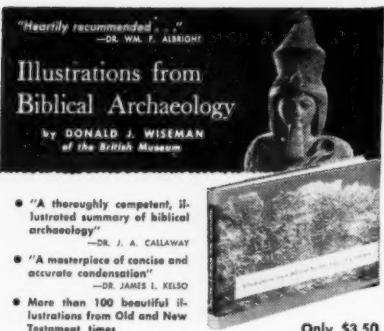
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scholar still finds himself in as much of an isolated position as at the end of the nineteenth century. In all likelihood we must say that he finds himself more isolated than ever before. One thinks here about the position of the Roman Catholics; at the beginning of the century the critics were being officially opposed, but today many Roman Catholic authors are indulging in biblical criticism, and this meets with more or less official approval...

"Perhaps the situation can be stated in this manner: At the beginning of this century it was clearer than now that criticism of the Old Testament contained a danger for the faith of the Church of all ages, especially because of the critics' evolutionary starting-point. Due to the strong constructionist character that the critical position then carried, it was also easier—at least so it appears to us now!—to oppose it. Today the methods of the critics are much more refined, and they work with a far greater amount of factual material."

♦ My colleague, Dr. Everett Harrison, in his chapter on "The Phenomena of Scripture," has a paragraph of basic importance:

"Most writers seem agreed that the modern formulation of the doctrine of verbal inspiration belongs not to the Reformers but to the dogmatists who succeeded them. But certain statements in Luther are quite harmonious with the rigid position of his successors. More recent evangelicals have outlined the requirements of the doctrine of verbal inspiration in somewhat diverse ways. A. A. Hodge and B. B. Warfield, in a joint article, affirmed that, 'A proved error in Scripture contradicts not only our doctrine, but the Scripture claims, and therefore its inspiration, in making those claims' (*Presbyterian Review*, Vol. II, p. 245).

"Francis L. Patton, on the other hand, declared, 'It is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word 'inerrancy' for 'inspiration' in our discussion of the Bible unless we are prepared to show from the teaching of the Bible that inspiration means inerrancy—and that, I think, would be a difficult thing to do' (*Fundamental Christianity*, pp. 163 f.). One must grant that the Bible itself, in advancing its own claim of inspiration, says nothing precise about its inerrancy. This remains a conclusion to which devout minds have come because of the divine character of Scripture.

"If a person has become convinced by the study of the Word that its majesty and perfection can only be accounted for on the basis that the text was free from

error as originally given, such a person ought not to be charged with intellectual dishonesty if he refuses to let perplexing problems in the sacred record move him from this solid conviction. He may feel bound to seek explanation for the problems and perhaps be dissatisfied with the explanation he receives. Yet he continues to rest in his conviction, lest the abandonment of his position mean the forsaking of Scripture as the Word of God."

For me, one of the most interesting passages in the book is in the chapter on the canon of the New Testament, the treatment of the very difficult word translated *tradition* in our English New Testament, II Thessalonians 2:15; 3:6, etc., especially the statement of the Apostle Paul in I Corinthians 11:2, in revised version reads: "Hold fast the traditions, even as I delivered them to you."

Dr. Ridderbos reminds us, "Often this has been interpreted that the historical Jesus stood at the beginning of the transmission chain. But in this sense Paul can hardly be said to have 'received from the Lord' what was here transmitted. Actually, Paul does not say that he has received from the Lord the establishment of the holy supper; he says, rather, that he has received the message of the institution of the holy supper by tradition from Him: 'I received by tradition from the Lord . . . that the Lord Jesus,' and so forth. Paul means by this tradition, without doubt, the message that he had received from the original witnesses. Nevertheless he writes that he has for himself (i.e., as apostle) received the deliverances 'from the Lord.' He means specifically the ascended Lord. The testimony of the eyewitnesses is for him as apostle the delivered word of the glorified Lord. And as such he himself delivers it to the church of Corinth. The ascended Lord stands behind the testimony of his apostles. Not alone as the earthly Jesus, but also as the ascended Lord, he clothes the testimony of the apostles with his authority. Therefore the delivered word of the apostles can also be spoken of as the word of God: 'When you received by tradition from us the preached word of God, you accepted it not as the word of Men, but as what it really is, the word of God' (I Thess. 2:13)."

This is a large work, measuring 9 1/4 x 6 1/4 inches, and embracing approximately 200,000 words. The six page classified bibliography and index of authors are well done, but the subject index is far too brief. Less than three columns of index for a work on a complex theme like this is a disappointment. I know that six dollars seems like a lot of money for one book, but it is just about what one would pay for a dinner for two and less than the cost of two tankfuls of gasoline for an automobile. This question of inspira-

tion will become increasingly significant in the years immediately ahead. It is my opinion that this is really the only book of high scholarship written from a conservative standpoint that brings us up-to-date on problems which must be faced in this mid-twentieth century relative to the inspiration of the holy Scriptures.

A Neglected Incident in Darwin's Life

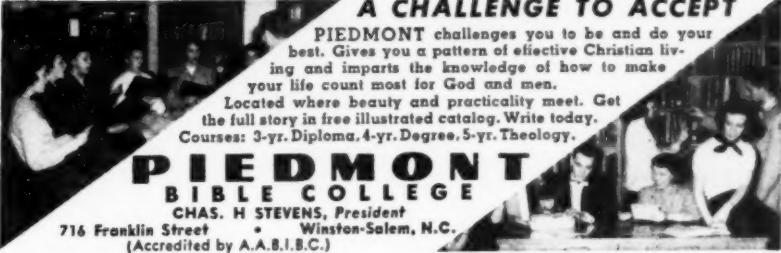
It is generally recognized that Darwin, though at one time planning to enter the Anglican ministry, drifted further and further away from faith in divine revelation and in his latter days did not even recognize God as Creator. Yet, in this year marking the centennial of Darwin's *Origin of Species*, it is interesting to recall an incident from his life not recorded in any of the standard biographies. This is found in the brief sketch of Mr. J. W. Fegan in the Moody Press work by the late Ernest Gordon, *A Book of Protestant Saints*. In the nineteenth century Mr. Fegan devoted years of work to the reclamation of children in the slum areas of English cities.

"As a young man Mr. Fegan was pioneer of camps for boys, and in the early eighties he had a camp in Down, Kent, where Charles Darwin lived. It seemed that the naturalist had established a reading-room in the village which, however, was little frequented. Fegan asked him if he might not have it for a week's mission, and the request was more than granted in a gracious letter.

"Dear Mr. Fegan," so it ran, "you ought not to have to write to me for permission to use the reading-room. You have far more right to it than we have, for your services have done more for the village in a few months than all our efforts for many years. We have never been able to reclaim a drunkard, but through your services, I do not know that there is a drunkard left in the village. Now may I have the pleasure of handing the reading-room over to you? Perhaps if we should want it some night for a special purpose you let us use it. Yours sincerely, Charles Darwin."

"So the property was turned over to Mr. Fegan and for half a century meetings were held there continually. These meetings were attended sometimes by the Darwin family and regularly by members of their household. Indeed, when I had a mission in Down, the Darwin family were considerate enough to alter their dinner hour so that the household might attend. Parslow, the old family butler, was converted to God and brought into church-membership; also Mrs. Sales, the housekeeper. Darwin's daughter wrote in her journal: 'Hurrah for Mr. Fegan. Old M., a notorious drunkard in the village of Down, converted through him in 1881!'"

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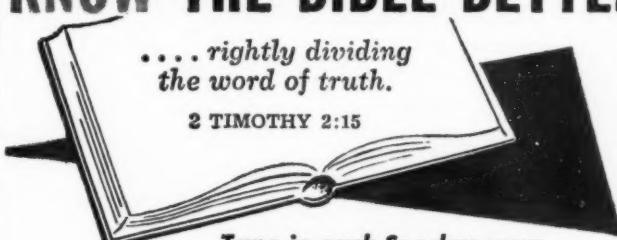
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» "I will praise the name of God with a song, and will magnify him with thanksgiving" (Psa. 69:30). These words of the sweet singer of Israel should be the motivation of any singer or singing group.

And it could be the theme of this album by THE CHRISTIAN FAITH A CAPPELLA CHOIR, directed by John Lundberg (Christian Faith, (CF-1299).

Here is an effort that has succeeded in producing a choral standard "a little better" than the average choir. I believe the combination of Ralph Carmichael, arranger, and John Lundberg, director, has hit the mark.

Three elements in the treatment I happily noticed were quality voices, sensitive shadings in the right places and complimentary arranging. Boosting the whole production exceedingly was an excellent choice of titles. Some of the tunes were run together as medleys instead of being on distinct bands. This is different, and I think it will be well received by everyone except the radio men who need divisions between bands for broadcast purposes.

Here's the rather impressive lineup of titles: *And Can It Be*, *How Firm a Foundation*, *The King of Love My Shepherd Is*, *For All the Saints, Come, Come Ye Saints* (I thought this dragged a bit with the words not clear enough), *O Could I Speak the Matchless Worth* and *Now the Day Is Over*.

I'm not familiar with John Lundberg except to know him as one of the members of the Old Fashioned Revival Hour Quartet. He seems to have this group well under control during the course of things. I think I'd rather hear a choir sing hymns in this manner than to listen to an endless repetition of words that constitute some of the more formal anthem-type selections. I believe there is a need for this kind of choral recording. I recommend it highly.

» Now the magic words that will immediately turn on the lights and the sound systems of almost every boy and girl in the land: ROY ROGERS! So, now that we have an audience, let me add quickly that also on this children's RCA Bluebird recording (LBY-1022) are

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Roy's wife, Dale Evans, and their family (Sandy, Dusty, Dodi, Debbie and Linda). This is a compilation of Sunday school favorites, including *Jesus Loves Me*, *Read the Bible and Pray, I'll Be a Sunbeam*, *Wonderful Guest* and others.

Dale introduces the separate members of the family for little phrases and verses throughout. Several of the songs are really cute and appealing, especially when Dodi and Debbie get going. Others are a little pseudo-sentimental with not much value. Occasionally the tempos get to swinging right along and the organist goes right along with them. However, we must remember that this was made in "cowboy" country. After all, the record only costs \$1.98, and you can't beat that for a 12-inch LP at today's prices. I believe the kids will really take to this!

» Here's one of the latest releases from Cornerstone Records of Los Angeles, **THE VOICE OF BEVERLY** (BD-641-LP). Those of us who haven't heard her before must read on for further information. It's Beverly Dixon Dunn, a singer with a rather flexible range, accompanied by an orchestra ably handled by Mark Davidson.

There are a lot of songs new to my ears here, including *I Am He*, *Whispering of Jesus*, *There's a Light Guiding Me*, *I'll Tell It Wherever I Go*, *For You*, and *To the East, to the West*. The record for the most part exhibits danceable-type songs, delivered in like manner by both the soloist and the accompaniment.

Whether or not you like this record depends, I'd say, on what you look for as you listen to it. If you like the modern, pop-style girl vocalist with orchestra, you'll enjoy it. There is some emotional appeal to the renditions, but as far as the "sacred" appeal is concerned, I found it invisible to me as a listener. You can't determine, of course, the entire ministry of a person by one recording, but it does leave an impression. Therefore, I'd like to hear more of Beverly's work with perhaps a different kind of repertory and background.

» WORD Records, Waco, Tex., has given us a nice background-type organ and piano production: **MEDITATION AT DAWN: LEW CHARLES AND CHARLES MORRIS** (W-3069-LP). The selections are mostly of the gospel song variety. *When Morning Dawns, Tell Me the Story of Jesus*, *Come Thou Fount and Glory in My Soul* are among them.

The men work well together. They sound as though they are listening to each other which, together with similar musical thinking, points to their overall "togetherness" of sound. The technical pickup on the piano bothered me a little. It sounds too "present" and quite tinny in spots. Fortunately, Mr. Morris' artistry quite overshadows that.

This is a very listenable production, nicely performed by two men we hope will keep on together in the piano and organ department. This disc, by the way, is also available in stereo.

So it goes . . . at 33 1/3 . . . from this corner 'till next month!

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MEDITATION AT DAWN - VOL. 11

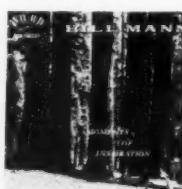
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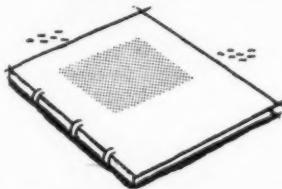
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NOTEBOOK

A Service Department for Christian Workers

June • 1959

Volume 6 • Number 9



Church members can indicate their missionary gift by signing a list on the bulletin board.

A Midsummer Night's CHRISTMAS

By D. Bruce Lockerbie

Does your church have a special interest in certain missionaries? Then the idea of a "Missionaries' Christmas" in the summer should appeal to your congregation. Missionary Christmas may be the theme of a special service, a Sunday night service or part of the regular mid-week gathering.

Gifts to be sent to Africa, Asia, Europe or South America must be gathered and mailed before autumn. Packages will barely arrive before December 25 even if mailed in August. How disappointed we are when we receive letters from our friends overseas, thanking us in March or April for Christmas packages that have just arrived.

Don't forget home workers. We often look far off and fail to see the needs of those so close to home. It would be nice to include them in the in-gathering of gifts, and then write to each one telling them of the festivities, while storing their parcels until a more suitable mailing time.

Arrangements for a Missionaries'

Christmas are simple. Well in advance of the special service post a list on your church bulletin board. List the missionaries' correct sizes in clothes if possible, and list other gift suggestions.

Remember—this is a Christmas gift-giving occasion, *not* a general disposal of old and worn-out clothing. None of us would relish receiving Aunt Abigail's old hat for Christmas, no matter how stylish it was in 1907. Neither should the missionaries receive anything other than new, usable and thoughtfully chosen presents.

On this same list provide a space for specific donors to write their names, indicating that they have committed themselves to purchasing specific items.

FILE

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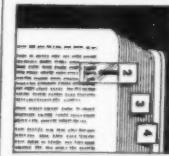
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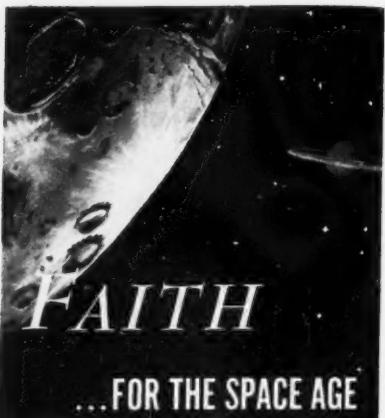
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This eliminates needless duplication of gifts and assures complete coverage of the missionaries' essential needs. An entire adult Sunday school class might undertake a more expensive gift such as a camera, tape recorder or medical instruments. Primary and junior classes could be assigned the smaller notions that are so necessary but which might slip the attention of adult givers.

Display the array of presents at the special service with a table for each missionary family. Signs at each table indicate whose gifts belong where. Give everyone an opportunity to walk around and see the gifts. You'll be surprised how original and yet how sensible some gifts will be.

Decorations are definitely in order for the Christmas service. Christmas tree lights could be arranged even if a tree is not available. Some churches have found that the evening offering is sufficient to cover the shipping expenses if it's announced for that purpose.

Don't forget publicity. A most important element is the creating of an urge among church members to give. Posters, printed announcements in the weekly calendar and verbal announcements clearly presented from the pulpit will help to insure for your missionary friends a happy Christmas next December.

IT'S AN IDEA

Children's

Prayer Meeting

By Wesley B. Anderson

WONDERING what to do with the youngsters at prayer meeting? Try a children's prayer meeting. We noticed a number of young people coming to prayer meeting with their parents but having no interest in a program geared for adults. The next week we announced a children's prayer meeting and fifteen turned out. The second week attendance jumped to 25 and kept up there through the year.

A children's prayer meeting has several things in its favor. The entire family can come to prayer meeting and feel there's a program for each one. Sometimes the children's interest forces parents to accompany their children to prayer meeting. Children's prayer meeting is an opportunity to lead children in thinking about prayer and actually gives them time to pray.

We follow a simple program. Our song time usually includes a new song or chorus. One new Scripture verse is introduced and verses from previous weeks are reviewed. Meditation time might take the form of a story, a flannelgraph lesson or a drama. We try to vary this part of the meeting and have no two programs alike during the year. Occasionally we use slides set to music, filmstrips or chalk talks. Finally our prayer time follows a period for prayer suggestions.

It's important to impress on parents that this isn't a baby-sitting service. You're trying to teach boys and girls to pray together and it's as important as the adult prayer meeting.

Invite a few parents to sit in on the meetings and see what's being done. In most cases they'll be surprised at how well a children's prayer meeting will work out.

Following is a list of suggested source material:

BIBLE STORY BOOK, by Elsie E. Egermeier (Warner Press, Anderson, Ind., 608 pages).

CHEMICAL ILLUSTRATION, by Basil Miller (Zondervan, Grand Rapids, 129 pages).

GOSPEL CHALK TALKS, by E. H. Smith (Sword of the Lord, Wheaton, Ill., 55 pages).

SIMPLE SURPRISE OBJECT LESSONS, by Arnold Carl Westphal (Zondervan, Grand Rapids, 70 pages).

SNAPPY SKETCHES FOR THE CHURCH BLACKBOARD, by Paul E. Holdcraft (Abingdon, New York, 60 pages).

VISUAL SURPRISE SERMONETTES, by Arnold Carl Westphal (Zondervan, Grand Rapids, 68 pages).

Many denominational publications have worship services and themes for meditation which are easily adapted for children's prayer meetings.

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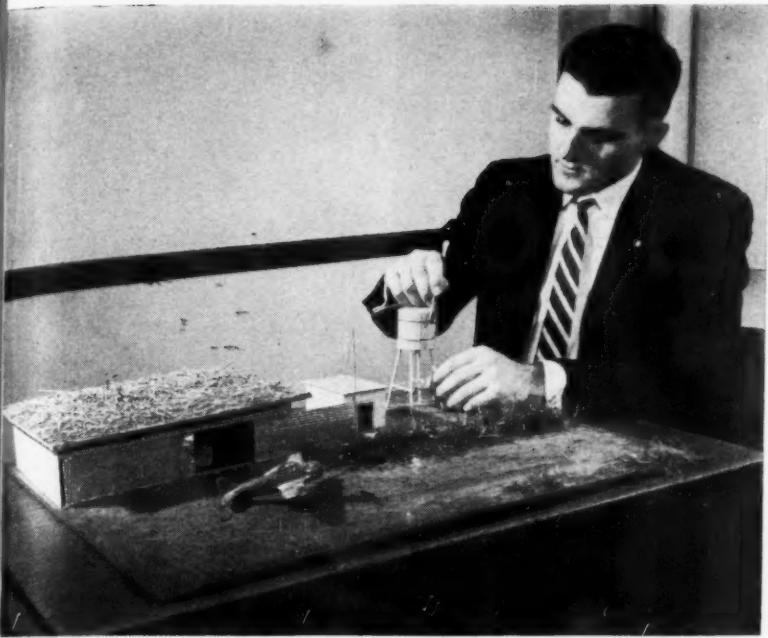
✓ Observe CHILDREN'S DAY and FATHER'S DAY.

✓ Does your church have an ANNUAL SUNDAY SCHOOL PICNIC? This is the month for it.

✓ If you have a spring SUNDAY SCHOOL PROMOTION — This is a good month for that also.

✓ Plan a MISSIONARY CHRISTMAS as part of your church's summer program this year. (See "A Midsummer Night's Christmas" in this issue of IDEA NOTEBOOK.)

✓ Conduct your ANNUAL CHRISTIAN EDUCATION PLANNING CONFERENCE or retreat. A well-organized program next fall will depend on careful planning now.



MODEL MISSIONARY AIRPORT for teaching missions. Such a model makes missionary conditions real and vivid. Building the model can be a class project. Photo by Don Campbell

Other Visual Aids You Can Use

By Gene A. Getz

Preceding articles in the present series on visual aids have emphasized projected visual aids, especially films, filmstrips and slides. The following article focuses attention on some of the non-projected aids, many of which are at the fingertips of any alert teacher. It should be noted that each type of visual aid, whether projected or non-projected, has certain advantages and areas of usefulness. The wise Christian worker therefore learns to use a wide range of visual aids to insure variety and effective teaching.—The Editor

HERE are far more kinds of visual aids than the average teacher realizes. To gain some idea of the variety available it may be helpful to understand some of the terms used in speaking of them. The word "audio," for example, has reference to that which is perceived by hearing; "visual" on the other hand is a word used to describe perception by seeing. "Aid," of course, means "to give help or assistance."

Some non-projected aids are classified as visual aids since they appeal primarily to the sense of sight. Others are called audio-aids since they depend primarily

Photos used with this article are from the 150 illustrations in the author's new book, *Audio Visuals in the Church*. They are used by permission of Eva Luoma and the publisher, Moody Press.

June, 1959

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on hearing. Devices which appeal to both sight and hearing are termed audio-visual aids. Certain visual aids such as the ever-popular flannel board, for example, when accompanied by speaking, become audio-visual aids.

Visual and audio-visual aids are gaining rapid recognition. In the majority of public schools, much effort, time and money are spent annually to provide the teaching staffs with visual tools and assist them in using such tools effectively. The church, too, is recognizing the value of visual aids. A careful study of Scripture reveals that God has used the eye gate combined with the ear gate in both Old and New Testament teaching.

Among the many non-projected aids which can be used effectively in Christian work are objects, many types of models (one or two are illustrated on the following pages), exhibits, graphs, bulletin boards, flannelboards, drawings, photographs, posters, tape recordings and records. Observation trips are also effective as visual aids. Several of the most effective and easily adapted non-projected aids are illustrated and described on the following pages.

FILE

8. VISUAL AIDS

Non-projected Aids, Survey



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COMMERCIALLY PRINTED FLAT PICTURE as the one above may be purchased or clipped from many sources. Prints for the various age groups may be obtained from Christian bookstores. Those prepared by publishers to accompany lesson materials will by all means be utilized by the alert teacher. *Luoma photo*

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PICTURE CHARTS help show a total picture or depict relationships of the various parts to the whole. The chart above shows the three great types of religion found in the world. With a bit of ingenuity, charts can be prepared to illustrate many biblical and biblically related subjects in a helpful way. *Luoma photo*

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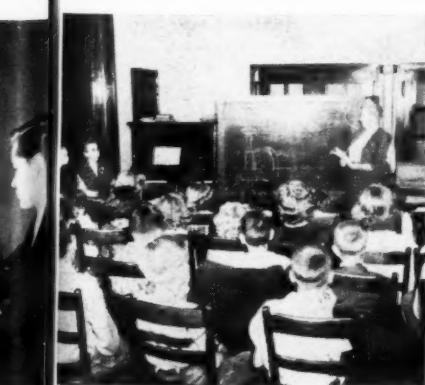


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CTURE VISITATION MAP. Maps may also be used in carrying out church activities, as illustrated by the community map shown above, used in connection with visitation. Such maps can be purchased in most every community, and are invaluable in planning and carrying out church and Sunday school activities. Luoma photo



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Lu Po's Birthday Present

By Evelyn Witter

REBECCA ROWE yawned and opened her eyes. When she remembered it was her birthday, she started to jump out of bed. Then a sad thought made her lie down again.

"It won't be a very nice birthday," she moaned into her pillow. "I don't know many children here in Formosa!"

As she looked out her east window, she saw the sun had risen bright and clear. It looked like the sun from her window back in America. But in America the rising of the sun on her birthday would mean that many, many of her friends from the home church would come to a party, and they would bring her pretty presents. There would be no party today—and no presents!

"Oh!" groaned Becky. "The only

friend I have is Lu Po. And he is so poor he scarcely has enough to eat. He would have no way of getting me a present even if he wanted to."

"Good morning and happy birthday!" her mother and father said cheerfully when Becky came into the tiny kitchen for breakfast.

Becky's mother and father were missionaries. They had come to establish a new mission in this faraway land. They worked hard visiting the people, helping the sick and telling them about the Lord Jesus. Becky knew that what they were doing was important, and she was glad. But she wished she were home for her birthday, and she wished she could have at least one present.

After breakfast, Mother and Father left the mission to make some calls on



"Oh, Lu Po! I'm so glad to see you!" Becky opened the gate to her friend. "Please come in!"

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June, 1

the villagers. They wanted to invite them to come to the worship services at the mission. This left Becky all alone with her daily tasks. It was her job to weed the little vegetable garden in the courtyard and to wash the rice and scrape the vegetables for the noon meal.

She went about her work with a heavy heart. She tried not to care about having no birthday presents, but it was hard to do. She had just started weeding the garden, giving up the idea of having an American birthday, when there was a timid knock at the garden gate. A boy's voice was saying, "I call! I call!"

It was Lu Po! It was her one and only Chinese friend. His father was the first man in the village to become a Christian, and Lu Po wanted to become a Christian, too.

Becky ran to the gate and opened it. Lu Po, in his light blue jacket-coat and trousers, bowed politely and shook his own hands. "I am honored to cast my humble eyes upon you," he said.

"I am so glad to see you, Lu Po! Come in! Come in!" Becky smiled into the slanted black eyes of her friend.

"Since it is the anniversary of your birth," Lu Po bowed again, "I bring a gift." He reached his hand into his pocket and drew out a small piece of paper. He handed it to Becky.

On the paper were neat rows of carefully made English letters. Becky read the words eagerly:

In honor of your birthday, Rebecca Rowe, I, Lu Po, give to you: 3 days of weeding your garden 3 days of working in your kitchen 3 days of taking you where you want to go in my wheelbarrow.

Becky felt tears of joy come to her eyes. Lu Po did not have any money to go to the market place and buy her a gift, but he managed a lovely gift just the same.

"Thank you, Lu Po!" Becky cried. "I accept your gift. It is one of the nicest I ever had!"

Lu Po bowed politely.

Then Becky said, "The Lord Jesus loves you, Lu Po."

"How do you know, Miss Becky?" Lu Po asked quickly.

"Because I read about such gifts as you have just given me. I read about people like you who give them, too. In the Bible."

"What does it say?" Lu Po asked. And Becky answered him, "God loveth a cheerful giver." That's from II Corinthians 9:7."

Lu Po smiled. Becky smiled, too, and put the fine present in her apron pocket.



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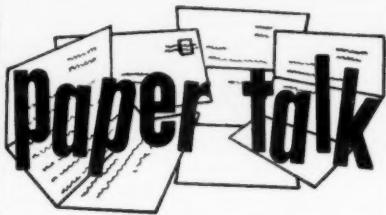
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Lynn: What does she say?

Lee: She says, "I like to read Moody MONTHLY JR. and Paper Talk very much, and it's nice to know that girls and boys like me read it all over the world."

Lynn: Yes, we like to know that too! We are getting a lot of requests for names of the boys and girls from Spain. Here is another, from John Hillegas, Downey, Calif. He is 16 and is taking Spanish III.

Lee: I really think we could say that the most interesting letters of all this month are these two from girls in a school in Liberia, Mae Falconer and Demah Bah. The missionary teacher, Miss Alice Daniel, says, "When I read your Paper Talk, my mind began to race back and forth between the Paper Talk and these dear little black boys and girls in my third grade. Today I read to them some of the briefs of the letters you have in this present issue. They were so delighted. Needless to say, they were enthusiastic about writing to you, as they are learning the art of letter writing."

Lynn: Isn't that interesting! They write very nicely in English, too. Wonder what "P.T.O." means? These are the fourth and fifth letters from Africa—including some from missionary children—which have that. And always right down at the right-hand bottom of the page—

Lee: Oh, I know! Maybe it means, "Please turn over!"

Lynn: Yes, it could . . . maybe someone will write and tell us.

Lee: Don't you think we should tell our friends to write us at our home address after this, so our mail will come directly to us?

Lynn: Yes, I think that would be a good idea. They can address their letters to:

Lee and Lynn

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SUNDAY SCHOOL LESSONS

J. C. MACAULAY



With this issue, Dr. J. C. Macaulay, member of the faculty of Moody Bible Institute, begins a monthly commentary on the Sunday school lessons. Dr. Macaulay is well-known throughout the evangelical Christian world as a preacher, teacher, author and Bible conference speaker. Further word on Dr. Macaulay's assumption of the editorship of Sunday school lessons is noted in an editorial on page 12.

☆ ☆ ☆

June 21

Jehoshaphat, Wise King of Judah

II Chronicles 19:4-11

MEMORY SELECTION: *Take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.*—II Chronicles 19:7

Jehoshaphat was a great and noble ruler with respect to his home policies, but when it came to foreign policy he fell down badly. His foreign policy could be summed up in one phrase: affinity with Israel. This was expressed first in his co-operation with Ahab (II Chron. 18:1) and later with Ahaziah (20:35). In both cases he ran into difficulty and was rebuked of the Lord. In his domestic policies, however, Jehoshaphat was wise and God-honoring. We are told of his operations in three departments.

I. The Department of Defense

"He placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim" (17:2). We know how vital our defense program is here in America. It was no less so in the Judah of Jehoshaphat, and it is no less so in our individual lives. We have been well warned to care for our defenses: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). Since we have the principalities and powers of darkness arrayed against us, we must take unto us the whole armor of God (Eph. 6:11-17).

II. The Department of Education

"In the third year of his reign he sent to his princes . . . to teach in the cities of Judah" (17:7). Jehoshaphat believed that education was founded in the knowledge of God, so the Book of the Law of the Lord was the textbook. Education without God just makes smarter sinners, more polished criminals. We are in grave danger of this very thing in the United States, where

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June, 1959

we have interpreted the separation of church and state to mean divorcing God from education. We need to learn again that the "fear of the Lord is the chief part of knowledge" (Prov. 1:7, marg.).

Once more we can apply this individually. It is good to be ambitious for knowledge, but if we do not build upon the knowledge of God we are simply erecting a tower of Babel which will collapse around us.

III. The Department of Justice

"And he set judges in the land throughout all the fenced cities of Judah, city by city" (19:5). The notable thing about these judicial arrangements was the king's charge to the judges. "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment" (v. 6).

This meant that they must fulfill their tasks in the fear of the Lord, avoiding all practices that would not be in keeping with the righteousness of the Lord. Respect of persons, bribes, graft and such like have no place in godly judgments. These are standards that ought to be applied in every area of our judicial organization. We as Christians must see that we maintain such standards.

June 28

Priest and King in Judah

II Kings 11:4, 9-12, 17-19, 21; 12:2

MEMORY SELECTION: *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.*—Malachi 2:7

The story of Joash is full of valuable lessons for the Christian. We shall consider three of them.

I. A Study in Providence

As a result of Jehoshaphat's illicit friendships with the house of Ahab, Athaliah, the daughter of Ahab, was brought as a bride into the house of David. Her son, Ahaziah, after introducing the sins of Israel into Judah, met his death as a result of his continuing friendship with the wicked house of Israel.

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on to remember. The same note is struck in the New Testament. For instance, in his second letter, Peter has this: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance" (II Pet. 3:1). It was failure to remember that brought Israel into a state of apostasy again and again. It is forgetfulness that is responsible for much of our backsliding and defeat.

Deuteronomy is especially emphatic about this duty to exercise our memory for godly purposes. In the portion assigned for this week's reading, look at 12:7-18; 8:2; 8:18. Here remembrance is offered as an antidote to three evils.

I. Deliverance from Broken Vows

At Sinai Israel had committed themselves to serve the Lord and to do all His commandments and judgments. This commitment had been made against the background of their recent deliverance from Egypt. Now they were to be faced forth with the subtle allurements of heathen worship. They would be tempted to forsake the Lord their God for the gods that were worshiped in the land they were about to possess. A fading memory right could make such apostasy easy. But if they would only keep their memory alive and keep ever before them their wonderful redemption from Egypt's bondage, they would be preserved from such breach of promise.

Is it not when remembrance of God's first gracious dealings with us have

begun to fade that we turn aside from our first love and devotion? Let us ask the Holy Spirit to keep memory alive that our path will not be so strewn with broken vows.

II. Deliverance from Fear of the Enemy

The land which Israel was about to possess was inhabited by warlike nations and tribes. In the face of such formidable enemies, it would be natural for Israel to be afraid. One thing is offered to allay their fears: remembrance. "Remember what the Lord thy God did unto Pharaoh, and unto all Egypt" (7:18).

Notice, it was not remembrance of their own brilliant campaigns that was to give them courage in the face of the new enemy. It was remembrance of the Lord their God and His mighty acts on their behalf. This recollection would make the weak strong so that ten of them could chase a thousand, and the smallest of them would be a match for the giants.

So it is with us. Whether we face formidable temptations or great difficulties or the malignant opposition of the enemy, let us remember that we are not set a-warring on our own charges, but that with us is Jehovah Sabaoth, the Lord of Hosts, the God of deliverance. We can still say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6).

III. Deliverance from Pride of Heart

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land of promise. Not only would they be given victory over the inhabitants so that the good land should become theirs, but they were to be blessed with plenty. Then they would be in grave danger. Their temptation would be to cultivate a spirit of self sufficiency and boasting and pride, saying, "My power and the might of my hand hath gotten me this wealth" (8:17).

Then was a time for remembrance. "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (v. 18). Forgetfulness in that situation would surely bring upon them judgment and destruction, but remembrance would keep them walking humbly with their God in all security and blessing.

The same temptation besets us. Here again we need to remember that we have nothing but what has been given us from God. We have no cause for pride, but only for thanksgiving.

July 12

**Decisions Determine
Destiny**

Deuteronomy 30:15, 16; 31:7-13

MEMORY SELECTION: And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.—Deuteronomy 31:8

The Book of Deuteronomy is largely a book of preparation. By the hand of Moses Israel had been led out of Egypt and had been given the law at Sinai. Because of their unbelief at Kadesh-Barnea, they had not been permitted to proceed immediately to the land of promise. Instead they were required to wander in the wilderness for forty years until that unbelieving generation had died.

Now they were on the borders of the land; a new generation was being instructed: the law was being given a second time. Moses, before committing the leadership to younger hands, was seeking to impress upon the minds and hearts of the people the necessity of a firm adherence to the Lord God of their fathers. In today's lesson we see his earnest exhortations being delivered in three directions.

I. The People Are Committed

Moses lays a solemn alternative before them: life or death, good or evil, blessing or cursing. Obedience would mean life and good and blessing; disobedience would bring the opposite. Moses could tell them the good way and rehearse God's laws and judgments. He could exhort and beseech and warn; but they must do the choosing.

Today, every time the gospel is preached, men are committed to such a solemn alternative. The evangelist (and this includes the Sunday school teacher) must be deeply aware of the eternal issues, and he must seek to make these issues clear. Indeed, the Word of God is continually committing us to alternatives. Every day the Christian

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must make a choice between obedience and disobedience; and the stakes are higher than we realize.

II. The Leader Is Encouraged

Moses had led the people for forty years, but he was not being permitted to bring them into the land. That task was being entrusted to Joshua. Now for all the ability and courage and faith of Joshua, he certainly needed encouragement in the face of the staggering undertaking. As Moses' minister, he had seen that it was no easy task to keep Israel in order. Now, added to that was a great military campaign to drive out the inhabitants of the land so that it might become the inheritance of God's people.

What was the ground of the encouragement which Moses offered to Joshua? The Lord: nothing more, nothing less, nothing else. Only the assurance of the Lord's presence and faithfulness would be sufficient to keep Joshua from fear and frustration. But that assurance was sufficient warrant for throwing fear to the winds.

Sometimes we say, "I have only the Lord left," in such a way that we suggest that that is the end of hope. It seems to mean the same to many as the slang expression, "The jig is up." The fact is, not until we are shut up to the Lord do we have a sure hope. There can be no greater encouragement than "the Lord, he it is that doth go before thee" (31:8).

III. The Priests Are Commissioned

Now we should have expected that this commission to the priests would be concerning their sacrifice of the burnt offerings and the meal offerings and the peace offerings and the sin offerings and the trespass offerings, or some other aspect of their dealings with God on behalf of the people. Instead, this commission refers to a periodic reading of the law before all Israel.

We must not think that this reading of the law at the Feast of Tabernacles every seventh year would exhaust the duty of the priests in this area of instruction. This would be one of the notable occasions, but it indicates a duty of the priests which unfortunately was not always carried out. In Malachi 2:7 this priestly task is clearly stated: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." But Malachi is bemoaning the failure of the priests to fulfill this ministry.

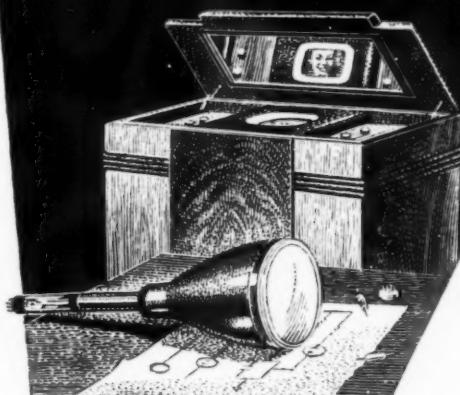
If Malachi were with us today, would he still be disturbed at the failure of the Lord's ministers to teach the Word of the Lord? There is a marked trend today toward sacerdotalism, but the church will be made strong only as it is nourished on the Word of God.

WILLIAM E. CURRIE is the new pastor of the Cicero Bible Church, Cicero, Ill., succeeding Dr. William McCarrell, Pastor Emeritus, retired. Mr. Currie formerly pastored the Church of the Open Door in Grand Rapids, Mich.

June, 1959

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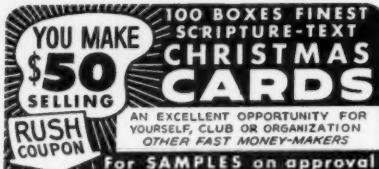
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NEW BOOKS

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Theology for the Layman

THE HOLY SPIRIT, by Edwin H. Palmer
(Baker, Grand Rapids, 174 pages, \$3.50)

Reviewed by J. C. Macaulay

The chapters of this book read more like sermons. One can almost hear the author addressing his own congregation. Certainly theology is here brought to the level of understanding of the average layman. Where theological terms are used, they are explained.

The work is unequivocally Calvinistic, but it is a warm-hearted Calvinism. It lacks neither the evangelistic appeal nor the practical application. Whether one agrees with the author at every point or not, it will be admitted that every phase of the subject is presented clearly.

The non-Calvinist will take issue with the author's doctrines of regeneration and irresistibility, and some aspects of his teaching on common grace will be questioned, but no one will be able to read this volume honestly without deriving great benefit.

The present reviewer feels that Mr. Palmer does not do justice to the "Keswick" teachings. The passivity which his quotations suggest is not the entire Keswick position.

The chapter on guidance gives timely warning against the too easy "God told me to do" attitude of immature Christians, but the author retreats into a position where there is no certainty of

the will of God beyond the moral rightness of any action. We believe that there is a leading of the Spirit but always in harmony with the Word.

There is a strange discrepancy in the matter of the natural man's ability to please God. On page 36 the statement is made "that the natural man does absolutely nothing that is truly pleasing before God," while on page 37 the author affirms concerning Jehoash and Amaziah, "thus these Kings did things that were pleasing before God, even though they themselves were ultimately lost." Again, on page 132, Mr. Palmer speaks of prayers of the unregenerate which are "prompted by the Holy Spirit," but are "nothing else than sinful expressions of the unregenerate heart."

Despite these few items which are open to criticism, this reviewer warmly welcomes the book as a good antidote for much that is written on the Holy Spirit of a very emotional and unstable character. A congregation that is fed on such sound doctrine ought to be "strong in the Lord."

This reviewer feels that the value of the volume would be greatly enhanced by the addition of textual and topical indexes.

Woman's Place

CHRIST AND MODERN WOMAN, by Argye M. Briggs (Eerdmans, Grand Rapids, 153 pages, \$2.50)

PROVOCATIVE, intriguing, unusual—all are words that aptly describe this book written about and for women. With much of it the reader will happily agree, with part of it disagree but will be irresistibly carried along by the current of the well-written chapters.

The author lifts from the New Testament twenty-one meetings the Lord Jesus had with various women—the woman at the well, the widow of Nain, the woman healed, the daughter of Jairus. From these she draws problems of life that she feels face present day

Christian women. These problems are presented in the first seven chapters, analyzed in the middle section and solutions offered in the last seven.

The author sees woman as having been fettered to the home and immobilized socially by convention, economically by her dependence and spiritually by custom. She has continually battled against uneven odds and is eternally at cross-purposes with man.

But "Today she has been given her time of action . . . Out of her old beginnings, into the day of her new effectiveness as a daughter of God, it is given to the Christian woman to speak the word of eternal life to her time." Dorothy Martin

Moody Monthly

The Church's First Need

REPENT . . . OR ELSE! by Vance Havner (Revell, Westwood, N.J., 121 pages, \$2.00)

The author needs no introduction to most people. Those who have heard him and have read his soul-stirring sermons, open his books with expectant hearts. This book should stir deeply every reader. It reflects the sparkling thinking, spiritual insight and love for Christ and His Church of a devoted, veteran servant of Christ.

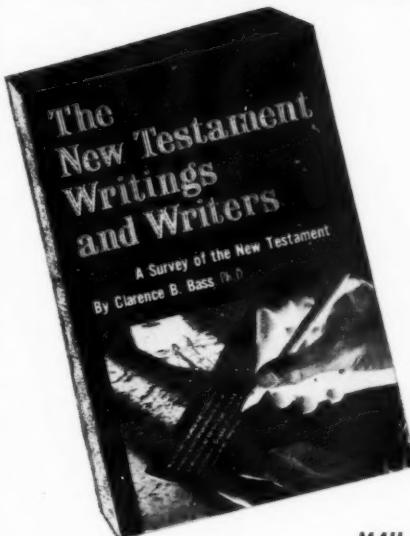
The subject of repentance dominates the book. The opening chapter throbs with the cry, "Repent . . . or else!" Immediately we are reminded that our Lord's last word to the church is not "The Great Commission," but "REPENT!" In treating as the very substance of this book Christ's message to the seven churches in Asia, Havner points out that to five of them came the call to repentance. He follows that statement with this: "Churches today need, first of all, to repent."

There are twelve chapters in all, seven of them very excellent expositions of Revelation, chapters 2 and 3. The five churches which are called on to "Repent . . . or else," are Ephesus, Pergamos, Thyatira, Sardis and Laodicea. Their need for repentance as described by Dr. Havner is expressed in these words: lovelessness, laxity, libertinism, lifelessness and lukewarmness. Those two churches which did not need to repent were characterised by longsuffering (Smyrna) and loyalty (Philadelphia). The author points out that this ratio of five to two (out of seven) is a proportion which still holds in churches today.

Comparing conditions today with those of the early church and pointing up the fact that the religious interest, wave of mass evangelism and of church activity are very marked, nevertheless, "none of these, nor all of them put together, add up to revival within the church." He goes into these waves in detail and here some of his vivid aphorisms emerge to our edification. Says he: ". . . a malarial brand of Christianity, a fever and a chill, a fever and a chill"; "The way out of a stupor is not by getting into a stew"; "Surgery may be necessary at times, but it is not necessary to live in a hospital"; "The farmer must break up his fallow ground, but if he only did that he would never plant, cultivate or reap." Then, speaking of the effect of mass evangelism (never condemning it as such) he says: "These awakened members are like hot coals on cracked ice," referring to revived church members returning from a mass evangelism "revival" to their own church where the people have been untouched by the spiritual effect of meetings outside their own church.

This is a book which left the impression on my mind expressed in the Latin phrase, "Multum in parvo." It is little in size but abundant in treasures.—Alexander M. Dodds

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Heavenly Ministers

THE MYSTERY AND MINISTRY OF ANGELS, by Herbert Lockyer (Eerdman's, Grand Rapids, 96 pages, \$2.00)

Mr. Lockyer deals with a wide range of matters in connection with angels and their functions. False notions concerning angels are discussed as well as the truths of Scripture regarding them. He sees many angel appearances in the Old Testament as theophanies in reality. He quotes freely from poets and from prose writers. He declares the angels are sexless, yet believes the "Sons of God" in Genesis 6 were fallen angels.

The reader will find gathered together here a great deal of information about the number and nature, the attributes and duties, of the faithful angels, as well as data regarding the fall of the wicked angels.—J. Arthur Springer

Messages To Israel

REDEMPTION ACCORDING TO MOSES, by Milton B. Lindberg (American Messianic Fellowship, Chicago, 160 pages, paper)

A series of radio talks beamed toward Israel from *The Voice of Tangier* is presented herewith as a witness to the Jew and a source of instruction to the Christian interested in the Jewish missionary enterprise.

Type and prophecy form the basis of these forty-eight short messages. Incidents in the lives of Abraham, Isaac, Jacob, and Moses are cited to prepare the reader for a testimony to the Messiah.

The reviewer finds certain of the typological interpretations strained. He rejects the statement concerning Genesis 24 that: "It is impossible to suppose that by divine inspiration Moses would devote so long a portion of the Holy Scriptures to the mere detail of a family romance unless that family compact were illustrative of some great truth." This is pure inference and assumes that the interpreter may determine what is and what is not "worthy" of a place in Scripture.

Mr. Lindberg is a devout Christian and his messages have positive Christian witness. It is hoped that many will "search the Scriptures" after hearing them by radio or reading them in print.

—Charles F. Pfeiffer

Devotional Exegesis

THE EPISTLE TO THE ROMANS, by Floyd E. Hamilton (Baker, Grand Rapids, 235 pages, \$4.75)

This is a verse-by-verse exegetical and devotional commentary on the epistle. The author used what appears to be his own translation. He states candidly that he believes in the doctrines found in the Westminster Confession of Faith, and also that he frequently follows Hodge. Alternative interpretations are repeatedly suggested, and indications are given of the author's preference together with the reasons for such preference. He is frankly critical of the Revised

Standard Version. His reasonings and conclusions will not always commend themselves, of course, to some readers but the conservative Christian student will, without question, use this commentary with both interest and profit.

A few examples will suffice to illustrate his treatment of the text. Roman 1:4 refers not to the Holy Spirit in the phrase, "spirit of holiness," but Christ's own divine character. In the same verse, no notice is taken of the fact that the phrase translated "from the dead" is really "of dead ones" in the Greek. In 6:3, "baptized" is assumed without argument to refer to water baptism. In 8:29-30, "predestinated" "foreordained" means predestination or foreordination to salvation. Chapter 1 is Paul's experience as a regenerate man, rather than as an unregenerate man, prior to conversion. And in 8:32 the second sentence—translated in the Authorized Version and by the author as a statement of fact—is discussed with a presentation of three views regarding the meaning.

The work is without question a valuable contribution to our current conservative literature on this great epistle.—J. Arthur Springer

CORRECTION

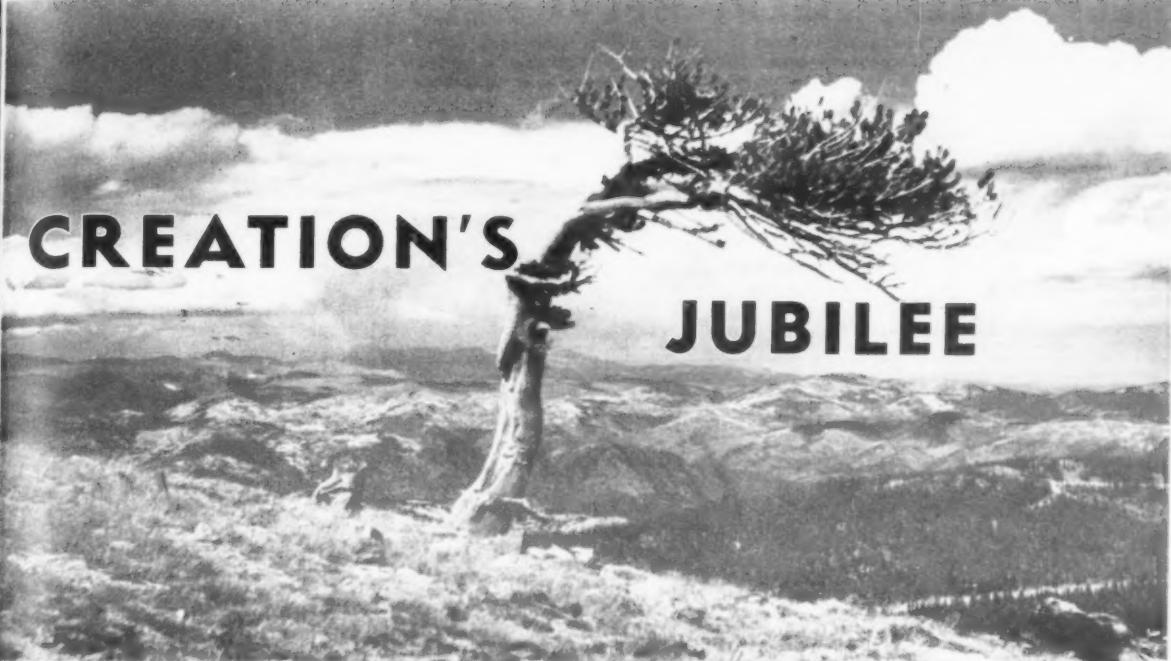
The price of the Moody Press book *Rebirth of the State of Israel*, by Arthur W. Kac, was given in error in the April issue. The correct price is \$3.50.

BOOK BRIEFS

THOU GIVEST . . . THEY GATHER sea, and by Amy Carmichael (Christian Literature Crusade, Fort Washington, Pa., 160 pages, \$2.25). Another choice collection of devotional notes compiled after her death from the writings of a chosen servant of the Lord. Rich in spiritual truth, inspiring in practical application, these writings are of the usual superior quality and golden goodness that readers of Miss Carmichael have come to love.

ARCHAEOLOGY AND THE PRE-CHRISTIAN CENTURIES, by J. A. Thompson (Eerdman's, Grand Rapids, 139 pages, \$1.50). This "Pathway Book" deals with the support archaeology gives to the Old Testament and the Gospel from the days of the Babylonian exile to the Incarnation of Christ. Decidedly valuable and reasonably priced.

CAMPUS CHRISTIAN WITNESS, by Charles E. Hummel (Inter-Varsity Press, Chicago, 219 pages, \$3.00). This book by the National Secretary of Inter-Varsity Christian Fellowship of the U. S. A. sets forth the history and purpose of the organization as well as its methods of operation on campus. The foreword by General Secretary C. Stacey Woods is quite informative.



CREATION'S JUBILEE

It was Adam who was the lord of creation. He was created a king and given a kingdom, a dominion that covered every single atom of the world in which he lived. In Genesis 1:26 we read, "And God made man in his own image."

And it was God who made him a king. He gave him dominion (Gen. 1:28), absolute authority over "the fish of the sea, and over the birds of heaven, and over the beasts of the field, and every creeping thing that creepeth upon the earth."

As head of the whole creation Adam was representative of everything under him. Made from the dust of the earth, he was related to every single material creature upon the face of the earth. And God said, you are responsible, all creation is represented in you.

You know what it means to be represented in government, of course. For instance, if the President of the United States were to plunge us into war, you as a citizen of the country would go to war whether you wanted to or not. The reason is clear. He represents us, and we are represented in him.

Therefore, when Adam sinned as the representative head, he dragged the whole creation down with him. That is why, after God had pronounced the curse upon the woman, the curse finally came upon creation.

In this instance, God said a most remarkable thing. He said: "Cursed be the ground." Because Adam was taken out of the ground, he represented that

ground. What happened to Adam, happened to the soil. And whereas before there were no deserts, no waste places, no soft marshes, no unscalable mountains, now suddenly the earth becomes barren. Black sin at that moment corrupted the ground and reduced its productivity to a bare minimum.

Then God went up to the vegetable creation, and He said, "Thorns and thistles shall it bring forth."

It is self-evident that there were no

PART II The Restoration By Dr. M. R. DeHaan *The glorious vision the prophets saw is man, king over a redeemed creation*

thorns and thistles before that. Whether it became a perversion of things which already existed or meant the coming into being of new plants, I don't know. But the curse came upon vegetation. And what a struggle it is to make it bring forth!

Then the curse came upon the animal creation. God took the highest animal that was made, the most beautiful that existed, the one that stood at the head of the whole unintelligent animal creation just as Adam stood at the head of

all creation. And God said that by cursing that one representative, the curse would come upon the whole animal creation. So we read that God said unto the serpent, "Because thou has done this, thou art cursed above all..." What Reptiles? Oh no. "Cursed art thou above all cattle."

The serpent was not classed as a reptile, but among the cattle. Go back to Genesis 3:1 and you'll see. Beginning, "Now the serpent was more subtle than any other..." Reptile? Does it say that? No. "...than any other beast of the field which God had made."

The serpent was not a reptile. He was not the crawling, repulsive thing that we think of today. He walked upright. Only after the curse was the word given, "Upon thy belly shalt thou go."

The whole creation, then, came under the curse of Adam's sin. It follows that the whole creation must be redeemed, or redemption is a failure. The Redeemer must be able to redeem *all*. You see how that broadens your idea about redemption. Christ not only died to save us from hell and take us to heaven. He died to redeem all that the first Adam had lost.

♦ PAUL saw in prophetic vision the whole creation redeemed. With deep reverence I must say that when Christ hung on the cross of Calvary, He hung there more than a mere Redeemer of Adam's offspring. He hung there to redeem the whole creation. And for this reason: because in the purpose and counsels of God, man will again be the king of creation.

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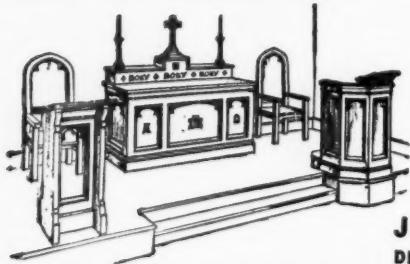


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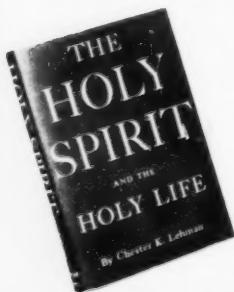
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I think this truth is evident. Turn with me for just a moment to Psalm 8. Here is a beautiful prophecy in which the question is asked (Ps. 8:4). "What is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands, thou has put all things under his feet."

When the psalmist, David, said, "Thou hast put all things under him," that was prophetic. It wasn't true at that time and it isn't true today. All things are not yet put under man.

How is the creation going to get back under man's dominion? It was impossible that Adam could do anything to redeem it. This is how: God said, "I am going to send another Adam, a Second Man, and He will be the One who will restore in the consummation of the age all that is now under Adam's curse—the soil, the vegetation, the animals, the birds, the fish, everything."

♦ ALL this is definitely stated in Hebrews 2: "But one in a certain place testified, saying, what is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour and didst set him over the works of thy hands."

Here is a direct reference to Genesis 1. The writer goes on:

"Thou hast put all things into subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

In other words, God is saying, "I have purposed that man shall be king, sovereign, in authority over creation. And though Adam has lost it, I am not going to let the devil defeat that purpose. I'm going to restore that dominion to man."

And so, prophetically, the author says, "Thou hast given him dominion. Thou hast put all things under him." And when God says, "all things," He means just what He says.

How is this going to happen? Look at the next verse: "But we see Jesus..."

God says, "I'm going to send another who for suffering and death will be crowned with glory and honour." This One will be the Restorer and the Redeemer, and we, whom He is not ashamed to call His brethren, will reign with Him and assume over a redeemed creation the authority and dominion which Adam once tragically lost.

This is the perspective Paul had in mind when he wrote Romans 8. He says in this passage: "I saw the whole world redeemed, brought back into its original

fruitfulness, with all the reflected glory of that pre-sin condition; yet even that, wonderful as it is, is nothing compared with the glory that shall be revealed to us. The whole creation, recognizing this, yearns for the manifestation of the sons of God."

And so the whole creation will be delivered. That is the glorious future, the glorious vision of the prophets and the goal in the end of God's plan of redemption. All creation restored, the whole program of God fulfilled and man the king over that redeemed creation.

AND now creation is looking for that wonderful consummation. The rapture of the Church means nothing to creation. Creation is not looking for the rapture; it is looking for the return of the Church with the King. Then the curse will be removed. Creation is looking and longing, with craning neck and outstretched hands, for the "manifestation of the sons of God."

Have you ever heard nature praising God? Doesn't the Bible say that the hills are going to skip like lambs? And in Hebrews the trees are going to clap their hands?

Thousands upon thousands of Christians, including myself, will be put to shame by the joy of a creation redeemed. Divine inspiration describes the whole

creation is longing, yearning, groaning, sighing, crying, praying, "Come, come, come! Oh, Redeemer, come and deliver us from this bondage of corruption. We want to burst our bands; we want to bring forth the maximum of fruitfulness; we want to stop this struggle of preying one upon the other; we want to be at peace; we want to see our Redeemer come with all His redeemed ones."

This is not fantastic; it's in the Book! When I think of the thousands of churches where the second coming of Christ is never mentioned, and when I think of the tragic, indescribable ignorance on the part of the average Christian concerning the second coming my heart sinks.

I think of the words of the hymn:

*Why say ye not a word of bringing back the King?
Why speak ye not of Jesus and His reign?
Why talk about His kingdom and of His glories sing,
But nothing of His coming back again?*

♦ THERE'S one more verse, Romans 8:23, the truth of which I would like us to consider. "And not only they"—not only the creation, not only the soil, not only the animals, not only the vegetation—

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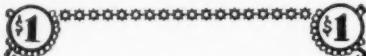
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The license was Pastor Raymond A. Schoch's birthday present, but it was only the first in a long succession of answers to prayer

camp, which they make use of all summer and many of the winter weekends.

Meanwhile, they were broadcasting regularly from the church. Jean Carpenter was selling radio parts at the time, going from one radio station to another selling, noticing how the engineers solved their problems and taking notes all the time.

One morning the regular engineer did not show up, and no one seemed to have the nerve or the interest to get things going. Carpenter, having some know-how by this time, took over. That was the first step which allied him with the broadcasting interests of the church.

About this time, in 1953, the first glimmerings came of what might be done to reach out to the heavily populated area along the South California coast. In fact, broadcast time was so expensive that it seemed easier to have faith to pray for their own station than to be continually raising money to keep on the air.

That was when the church started investigating the possibilities of a radio station. They found that securing AM space on the dial was practically an impossibility. But Schoch, Carpenter and the others were persistent. They went to a consulting engineer, who strongly advised them to go on FM if possible. But the idea of reaching anyone but a few hi-fi enthusiasts seemed out of the question. FM was at its lowest ebb. Yet the Maple Chapel men saw the vision. FM would grow. It would reach those whom they wanted to reach for their Lord.

♦ AND who made up this audience? They were the hundreds of thousands of FM enthusiasts scattered up and down the Pacific coast from San Diego to Santa Barbara. They were the men and their families who had come from the East or Middle West to work in aircraft factories. They owned their own homes. In their childhood most of them probably had some kind of church or Sunday school connection. But many of them had lost contact with the church. Seven million people! This was the vast potential audience that challenged the members of Maple Chapel, a church corporation with a congregation of only one hundred and eighty.

FM listeners are considered a special-

ized group. They form what is sometimes known as the "Cadillac audience." FM will sell exclusive brands that AM radio cannot sell. Its listeners want high quality programming. Many of them no longer look at TV, judging that it caters completely to the masses. So in a sense TV has moved into the den and FM into the livingroom. For these TV deserters and FM devotees KHOE until recently was alone in the FM religious field.

♦ It is not an easy matter to operate a radio station. Much of the work done at KHOE is by part-time workers. Three secretaries dedicate and donate their time. Engineers are teenagers, who have demonstrated that, if given responsibility and treated like adults, teenagers will do the job. Only the head engineer, Howard Baolenbach, who works part-time, is of voting age.

The station's one full time employee is Jean Carpenter. Back in 1948 he was going with a girl named Mona Dybdahl, who invited him to Maple Chapel simply because it was the only church she knew of which had an altar call. Soon he too was saved and wanted to serve the Lord full time.

For a while Jean attended a Lutheran seminary, then switched to a Nazarene college in nearby Pasadena. By graduation time, having married Mona and with two small children, it seemed to him that the next, even though temporary, step was to get a secular job. That is when he began selling radio parts and picking up incidentally the know-how that stood the church in such good stead in the years that followed.

But no sooner did the vision of a new radio station begin to take on form and substance than the difficulties began to mount. Christian organizations in Los Angeles united in crying, "Don't!" Some very important people insisted, "It'll never work!" and, "You're throwing the Lord's money down the drain!"

It was this last criticism that was hardest to take. But a few more hours on their knees, a few more hours of heart searching, and a whole lot more sacrifice on the part of every member of the church proved that the Lord did mean for them to pray, to persist and to work in order to put an FM station on the air. Oddly enough, there were twelve places

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Part of KHOF's teenage team. Left, Program Director Dick Albertson; right, Sharon Molder and Donna Kunau who broadcast a Christian record program for the station's young listeners.

to choose from on the dial. FM was not popular then and you could have what you wanted. So quite blandly they selected as near to the center of the dial as they could—99.5 megacycles! By the providence of God that spot is now between the two most popular secular FM stations, and people have to cross KHOF in tuning back and forth. Many of them, liking what they hear, often stay right in the middle—99.5!

THEN the real work began. First of all they had to find the right piece of property on which to locate a transmitter. This they did without much trouble, securing an option which gave them the right to rent several acres between a mountain and a hilltop for the reasonable price of between forty and fifty dollars a month.

Site agreed upon, they went to an engineer to draw up the plans. To their dismay, it cost \$500—at a discount! Added to this the Federal Communications Commission in its governmental way required five pounds of paper work. Most of this was done by Schoch and Carpenter in the pastor's livingroom, as they wrote and prayed and ate onion sandwiches.

Criticism continued. "It'll never work." "Don't waste your time." "You ought to go out and save souls." "Nobody—but nobody—listens to FM!" And so on. But they didn't stop.

Before filing the papers in applying for a license they found that the FCC required the organization to show evidence of solvency. Four laborious nights later they sent the financial forms in. Would or would not the FCC approve their request? Who could prophesy? Then Schoch's birthday came, and after the delay, approval from the FCC.

They went back to the man who had first given them an option on the property, to complete the deal. But now he didn't want to rent! He wanted to sell five acres to them—at far, far too steep a price!

Schoch and Carpenter shook their heads unbelievably, looked at other pieces of property and worried and prayed in equal parts. Each morning a prayer meeting was held—not many attending but lots of prayer.

They went back to see the man. After

some talk he offered to sell them fifty acres for \$50,000. They were to pay \$5,000 down, interest for the first two years, and then reasonable payments. While it was more land than they thought they needed, there was no question but that it was valuable property, and the terms were of a miracle variety. They would see what they could do.

All they needed now was a mere \$5,000. Again the process began: tell others, tell God. Maple Chapel members gave what they could, but 90 percent of the money came from interested, burden-sharing outsiders.

The day before they were to go into escrow they were still short \$1,000. A small group prayed all night, and in the morning the money started to come in. One man had received \$150 from his income tax refund, another had been paid a bad debt of \$50. And so on. By eleven o'clock, three hours before the deadline, they had the money.

DIFFICULTIES were not yet over, however. There was a zoning problem. Though the property is higher on the hill than any homes, technically it was situated in a residential district. Also, while the station was to be in Glendale, the transmitter property was on the border in Los Angeles. So both cities had to be satisfied.

At the Glendale hearing, the man who had sold them the property stormed and bluffed until the city agreed to withdraw its zoning objection. Then came the hearing in Los Angeles where one of the men from Glendale had planned to make a loud protest. But on seeing the head of the Glendale zoning commission, a well-known, consecrated Christian, he decided against it.

All this time, while the hassle for the zoning permit was going on, Carpenter kept his eye open for a used transmitter and tower. In a trade magazine he saw an ad for a transmitter at \$2,500. He wrote the man about it and one Sunday morning went into a side room of the church, where Pastor Schoch was, and with him the treasurer, counting the Sunday school offering.

The church was in debt at the time, and when Carpenter mentioned the transmitter, the treasurer, as is the way of church treasurers, said, "We can't afford it." Schoch and Carpenter agreed,

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but Schoch did mention to the congregation that the transmitter was available if the Lord would move anyone to buy it, or part of it.

In the congregation that morning were two consecrated women who were friends. They had not come to church together, but they had sat together. When Schoch told about the transmitter, one whispered to the other, "I'd like to buy half of that."

"Good! I'll buy the other half!" answered her friend, and together they sent a note to Pastor Schoch, pledging the money. One of them had the money because twenty years before she had taken out an insurance policy. Now she could have used the money to furnish her house; instead she gave it to the Lord.

The tower, too, was a miracle in its own way. Carpenter located one that could be bought for \$1,800. In one meeting of two hundred people, the money was raised. The men took a truck up to Fresno and brought back the tower, a 280 foot giant.

With the transmitter, tower and zoning permit in their possession, the work really began. Schoch, Carpenter and Russ Durham did most of the planning, and the men from the church did the manual labor. They came, overalls in hand, as soon as they finished their own jobs, and got to work digging into the mountainside, putting up guy wires. Someone would serve coffee and doughnuts. About nine o'clock they would go to the church where the women served dinner.

They did this three or four nights each week, with the women trying to outdo one another in the excellence of their meals. Carpenter says, "I never worked harder in my life, but I gained weight on all that delicious food!"

At last, with a delay here and a miracle there, on November 13, 1955, KHOF went on the air. From the outset, good programming has been Carpenter's concern. Some people are critical because the station does not give the plan of salvation with each station break. But Carpenter feels strongly that he must reach the man and woman on the fringe of the church who has tuned in mainly because of the music offered.

Persistently he argues with older, perhaps wiser, or perhaps more money-conscious men, that the listener cannot be expected to pay for the gospel, any more than one can expect a national to pay a missionary.

CARPENTER is an annoying perfectionist when it comes to topnotch programs. Please—no running in and grabbing a hymn book and deciding what to sing as the red light flashes on. He insists upon smooth running, carefully rehearsed pro-

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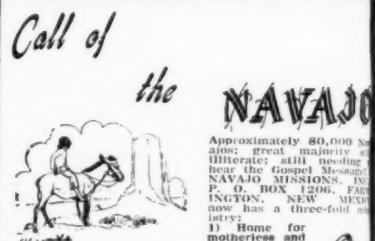
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grams. And he goes into a quiet frenzy when someone upsets his program of carefully selected music with "gospel jazz."

Each evening Pastor Schoch is allowed to preach an eleven minute informal sermon. But 75 per cent of KHOF's programming consists of sacred music. The most popular program is that of Lorin Whitney at the organ. Among other programs are the nationally known Haven of Rest and Back to the Bible. Moody Bible Institute's radio station in Chicago, WMBI, gives them a big assist with a number of good programs featuring music, story telling and drama—notably the popular serial, "Stories of Great Christians."

KHOF, members of the church have discovered, must acquire more sponsors. At first there were none. Then a few Christian organizations began to purchase time. The station, however, would welcome coffee, oleomargarine and similar sponsors to help support the gospel,

The Los Angeles area now has a new Christian FM station, KBBI, operated by the Bible Institute of Los Angeles from studios at Sixth and Hope Streets. San Franciscans have also had a Christian FM station since February 4 when the 82,000-watt station, KEAR, went on the air.

just as men in various professions and trades, like butchers, electricians and engineers, give to the Sunday morning offering.

WHAT of the future? KHOF has varied plans. Carpenter wants to interest listeners in missions so he interviews visiting missionaries. A short wave station has been built to contact missionaries on the field. Plans are fast culminating to tape missionary interviews direct from the field.

More special events are planned. KHOF has a mobile unit, and they have taped such events as the Christian Endeavor convention in Pasadena, Billy Graham speaking at a pre-crusade breakfast, church dedications, and the like. A distinct need is felt for broadcasting all night to reach the heart hungry during the long lonely night hours.

One thing is sure to the members of Maple Chapel who under the good hand of God have broken out into a new field of Christian witness: faith via FM opens up a whole new world of opportunities for those who will pray and work. END

Monthly June, 1959

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And the Twain Shall Be One Flesh

(continued from page 14)

skillful hand of Christ, makes the beautiful "splice" of a new identification.

♦ PLEASE let me do everything possible to make your wedding beautiful and memorable. You are at the doorway of life's greatest mysteries and love's sweetest joys. Let every day of your marriage be a new excitement. Keep common interest in all the little things. If Christian fellowship is blessed anywhere, how much more when two people are deeply in love—and are growing in love more and more!

Be delighted with all the newness of intimacy and every pleasure of discovery. Do not lose the mystery and the miracle. Take time for the trivial to satisfy the enormity of love's demands. The little things you laugh about now are the chisels with which you will sculpt your happiest memories.

Great passions often burn themselves out with the intensity of their own flames. Gentle ecstasies often remain. Fifty years later you will find them as fresh as the tear-drop wept by a rosebud on a cool spring morning. Much in life that is violent and impressive soon passes away. The big crises are like a toll bridge where you pay your fare, cross over, and go your way.

What do you invest . . . in

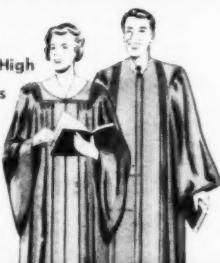


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The things you share as "one flesh" will become dearer and dearer as time goes on. There will be songs you will never hear without smiling, names you will never breathe without weeping, places you will never mention without a warm sense of rapture. Sickness, problems, poverty, bereavement, pleasure, prosperity, health, friends—these cannot and must not and will not disturb the basic truth of marriage: "Of twain—one flesh."

END

MORE CAMPS And CONFERENCES

The following evangelical Bible camps and conferences were omitted in making up the 1959 Camp and Conference Directory in MOODY MONTHLY for May. We commend them to the attention of our readers.

Christian and Missionary Alliance Camps (camps in various parts of the country), 260 W. 44th St., New York 36, N.Y.

Glendawn Baptist Bible Camp, Auburn, Wash. Write: 245 S. St. Helens, Tacoma, Wash.

Inland Empire Bible Conference, N. 4607 Howard St., Spokane 18, Wash.

Nebraska Kid's Kamps, Box 228, Lexington, Neb.

Rocky Acres Bible Camp, Dalton, Ga.

Summer Institute of the Bible, Buffalo Bible Institute, 910 Union Rd., Buffalo 24, N.Y.

SUCCESS FOR WORKERS WITH YOUTH

Down-to-Earth Talks

with
GEORGE F. SANTA
Director of CWSB



JUNE BELONGS TO YOUTH!

Let's PRAY Especially for Them in June . . . the month that means so much to young people. For them, June is the month of new hopes, new dreams, new careers and new homes. If you are concerned for YOUTH, June is your month of opportunity! To help you help them, may we suggest you do the following:

- Get better acquainted with your youth . . . NOW at life's crossroad.
- Call your church to PRAY specifically this month for God's guidance in each life. Remember them by NAME.
- Set aside an entire Sunday evening to spotlight the needs of YOUTH and the church's need for more YOUTH WORKERS.
- Accelerate your summer program of YOUTH activity and provide opportunities for challenging service such as: Missionary Projects, Camp Counseling, VBS Teaching and Helping, Organizing and Working in Clubs for Juniors, etc.
- Arrange an individual counseling program. YOUTH counseling now will save you trials, tears and time-consuming problems resulting from too little counsel and too much leisure.
- Send for CWSB's FREE "How-to-do-it" newspaper, **SUCCESS WITH YOUTH**.

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Your FUTURE — much of your future success and happiness will depend upon your wise choice of the right college. If you want your life to count for Christ, you'll find the Bible Major at PBBC an invaluable preparation for the future. And whether you plan a career in business, a profession or in Christian service, you'll find a major that gives you the high quality preparation you need.

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GOING and Growing at 90

By F. J. Miles

In my ninetieth Thanksgiving day, I was called on for my testimony. "What did I have to be most thankful for?" Of all the gifts and possessions I could have named, this by far seemed the most important: I was thankful to God for the Hebrew, international and universal hymn book—the Psalms.

The Psalms record the heart experience of man. Every emotion which ever swept over the key-board of the human soul is recorded here. It runs the whole psychological gamut. In this five-fold book I find what I need to meet every mood of my mind, every yearning of my heart, every supplication of my soul, every motion of my will. So, naturally, at the close of my ninth decade, I find myself in "The Song of Moses" in Psalm 90.

And, if I may venture to think that the same writer was inspired to write the following Psalm, I may link the two together to his two-fold blessing for Jeshurun:

The Eternal God is thy refuge, And underneath are the everlasting arms (Deut. 33:27).

But my personally added testimony arises from Psalm 103. Association links it in my mind to the story of the children handing their gifts to their mother on her birthday. No one had thought of the baby or provided a gift for him. Finally he slid down from his high chair, climbed on his mother's lap, threw his arms around her neck and sobbed—"Mummy, I gives you myself!"

In Psalm 103 there is not a single petition; it is all praise. Fellowship is deeper than just prayer. It includes praise, and worship is not so much asking for God's good and gracious giving (James 1:17), but our giving all we are and have to Him.

My 90th year testimony and desire is that my whole being, with its faculties, capacities and abilities, my mind's thoughts, my heart's affections, my soul's emotions, with all my bodily powers, my every attitude and activity should unite to exclaim: "Dear Lord, I love you and I tell you so."

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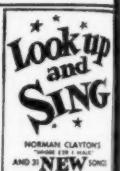
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YOUTH SUPPLEMENT



...So You've Broken Up

a letter to a young friend from **VIRGINIA NEWITT**

You're not seeing each other any more? You have really truly parted? And we all thought you were so well suited to each other. You were sure of it too, weren't you? Both of you seemed so shiningly positive.

You did ask the Lord about it. Of course you did. You always do. And this is the way He led you. It is a hard way,

isn't it? Yet you seem quiet and composed, and I know that it is His doing.

I suppose you have already found yourself in difficult situations. People feel duty-bound to offer sympathy. Some may gloat, some may gossip, some may give you Practical Advice, but most of this will be wrapped up in time-worn clichés. You must accept it all with a

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Young love is often fleeting; yet it is always genuine.

And when it is gone a great gaping void is left.

smile and not think too badly of them, because often they speak more truly than even they realize. Most of them really mean to be kind.

Then there will be one, perhaps two, whose understanding will flow wordlessly from a kindred heart. If this gift of a true and loyal friend is given to you, thank God for it and treasure it.

♦ WHAT shall I tell you? Shall I say this is really a good thing? Good that your heart should be aching and your eyes smarting with unshed tears? Well, I shall say that you will be a better person. Your life will begin to have a new dimension—depth. And presently you will know that this is so.

"It is better that you found out before—" They will tell you that. And of course it is. But you already know that.

"It's only puppy love." Then they will smile indulgently. And your heart will cry out and you won't be able to manage a smile. You needn't. For it is quite unkind to think thus of young love. Young love is fragile and gentle and sparkles with many facets. It can be complicated, often fleeting, sometimes heart-breaking; yet it is genuine. Its impermanent nature makes it no less real. Its lessons are among the most profound that life has to teach us. Through it we make our first tentative journey outside ourselves. To unselfishly seek to make another happy, to know an exhilarating affinity of mind and spirit with another, to lovingly overlook another's foibles, these and other aspects fill the heart and life. Indeed, fill it so completely that a great gaping void is left when it is over.

You know all this, don't you? And you have found that the way you handle it is what counts more than anything else. Whether memories will be sweet or bitter is in your hands. I'm glad they are capable hands, "strong in the Lord."

♦ SOMEONE is sure to say, "The Right One will come along." And you will cringe because you don't even want to think of next time. They forget that for a while *this* was real, *this* was the Right One. And now you are a little afraid. I can see it though you bear yourself so well. And suppose the Right One does come along. Will you know for sure?

I wish you would talk to Nancy and Don. I remember Don's hectic romance with a very charming girl who led him a merry chase and went just as merrily on to another boy. Distraught Don mourned, "I know we could be happy.

I love her!" But then he found Nancy, and she was his Right One. Sweet, generous, pretty Nancy who loves him so and makes his home the nicest place on earth. He can't understand how he ever could have loved anyone but her. You'd love both of them.

Then do you remember Matt and Mary? They wouldn't listen to anyone. They were determined that no one (not even the Lord!) would keep them apart and—but that isn't a happy story, and maybe we'd better stop.

Will you know for sure? If you want to know and to have His will, He will not fail to show you. It is as simple as that. He did not let you make this mistake. Will He let you make another?

It is possible too that the one you believe with all your heart is the Right One is not in God's plan for you. Looking into your clear eyes I know you are prepared to accept this. I have seen you evaluate this very thing. I have seen your childhood worship of a beloved teacher, and later your devoted admiration for a brilliant professor. Oh, we owe a mountainous debt to the many radiant, dedicated ones to whom the Lord has never seen fit to send a Right One. If we were to remove from the framework of our Christian system every inspired genius, every indomitable pioneer, every enthusiastic personality whom God for His own purpose has not given the Right One, it would be irreparably weakened.

I suppose what we are trying to say (and saying so ineptly) is that you really can trust the Lord to work in your behalf. You must have the wisdom to see into our hearts.

You smile at me, and I can see that you know all this without my telling you. Already you have found many things to learn from your unhappiness. I did not think you so wise. Believe me, I do not mean to underestimate you because you are young.

♦ So you are not seeing each other anymore. When you see other couples, when you are invited to showers, when you attend weddings, you will go through it all again in your mind. I think you may go through it all many times before you lay the memory down for good. I wish for your sake that it would not be so. But the human spirit does not let go easily.

It is fortunate that you have found so many things to do. As if you had to look why, they are always calling you. I suppose they could get along without you, but it doesn't seem so.

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I think you will relegate this thing to its proper place in your life. Your heartache will steal away. God's hand in it will become reassuringly apparent. Keeping busy and interested will guard you from the corrosion of bitterness and self pity. And you may forget. Don't count on this coming about very soon, but try not to fan the fires of memory needlessly.

Soon, almost imperceptibly, other things, other people will fill the empty place. It's a rewarding experience to look back and discern God's orderly working amid the seeming chaos. It is even more precious to trust Him for it now.

In the meantime you are blessed with many good tools for rebuilding: natural friendliness, spontaneous generosity, an innate sturdiness of character. You have many friends, and there is so much you can do for them as well as for others. This, I think, is the sweetest balm of all. Will you try it consistently, persistently?

What does God have in store for you in what looks like a yawningly empty year ahead? I don't know but it will be something only you can do, else why should He so carefully have set aside your plans? He has thoughtfully equipped you for your place in His plan. He is wisely holding you in check. He is preparing and disciplining you.

I will be eager to see what comes to you. Almost as eager as you are. END

Quotes You Wrote

Athlete Okays "Tip-Off"

Thanks for your "Teen Tip-Off" in a recent YOUTH SUPPLEMENT. I am an athlete and love sports, but I love the Lord, too, and the suggestions you gave helped me a lot. I told some of our team members about the article and a couple who are nominal Christians read it. One of them pointed out that the suggestions to the fans were most important because so often we are embarrassed by the way some of them yell and ridicule the opponent or the refs.—R.N., Illinois

Bible Study Reprints?

Mr. Capon's Bible studies are some of the best I have ever seen for teenagers. I teach a class and also sponsor a youth group, and I am wondering if it is possible to have these studies either put into booklet form or have them reprinted so they can be used with our young people. I am sure there are many other groups who would benefit from them.—(Mrs.) S. T., Iowa

We have received several requests for these studies to be printed in book form. We'll see what we can do.—Ed.

June, 1959

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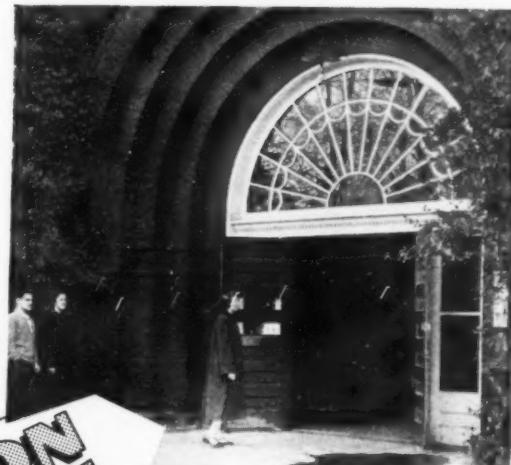
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'TWEEN TEENS

'Tenshun! Right Dress!

Dear Friends:

The other day I heard some rather sharp criticism of teenagers—some of them, anyway—for the clothes they wear, or don't wear, in the summer. The gist of the remarks was that some of the outfits kids wear are not only in poor taste; they're downright indecent.

When I sounded out some teenagers on this, they booted. "Why pick on us?" was their reaction. "Some of the older folks put us to shame! Besides," they added, "what's wrong with being comfortable? This is 1959! Most people don't think a thing about the way you dress!"

Admittedly, some of these remarks were a little off base. Not one of those kids would seriously argue that a Christian should string along with the crowd in matters of conduct. But most of them did seem to feel that the way they dressed wasn't really important to anyone but themselves.

But isn't it? You girls, particularly. I'm not telling you anything new when I say that the way a girl dresses can do either of two things—play down the details of her figure—or play them up. It may be a sweater that's too tight, a dress that's cut too low, the wrong kind of a blouse or skirt, play clothes or beach wear, but the average girl knows when she's wearing something which attracts undue attention. If that attention isn't altogether of a wholesome variety she's probably responsible.

Why then do Christian girls dress in a way that doesn't quite fit with Christian standards? Several reasons: (1) They want to be like the crowd, or (2) they want to attract the fellows, or (3) they think it doesn't matter.

Concerning the first reason, I would only say this: the Christian girl who tries to keep up with the crowd in this way may be missing the whole point of I Peter 3:3: "Whose adorning let it not be that outward adorning . . . but . . . the hidden man (person) of the heart."

There's a beauty within you that's far more priceless than outward appearance. So, why put your emphasis on the second rate? It's worth remembering, too, that a girl, whether she's Christian or not, who makes the mistake of dressing like something she really isn't invites attention on the same level at which she dresses!

About reason number two, attracting the boys, why not try being different? By that I don't mean that you should climb into grandma's long skirts and boney corsets. But you can buy clothes that will make you sweet and attractive—and just as feminine as you please. Even in your dress for tennis or other active pastimes, the principle holds: *avoid the sensual or suggestive*. Girls that go to the other extreme are a dime a dozen—and the fellows know it.

How about the third reason; that it doesn't really matter, anyway. While no fellow I know would complain outwardly about how hard it is to keep his mind where it ought to be, I think if he were completely honest he'd confess that many times it's far from easy. As a man I know who counsels scores of fellows every week remarked, "I wish girls knew how much they can help—or hinder—in this very thing!"

But do you have to adjust your ideas just for the sake of others? No, you don't have to. The choice is up to you. But you face a clear-cut obligation, just the same. A verse in I Corinthians 9 seems to be made to order for this: "Take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak" (v. 9).

There you have it. Difficult as it may be for you to realize, you have it in your power to put a spiritual obstacle in the way of the fellows in your crowd. Paul says in effect, "Do anything rather than risk tripping up one of the Lord's people in his spiritual and moral life!"

Is that hard—to give up doing something you feel is at least a little bit your right to do? Maybe you're still not convinced that it really makes a difference. Then listen to these words concerning the Lord Jesus found in Romans 15.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." And as if that weren't enough, there's this tremendous statement—just six words I hope you won't soon forget: *For even Christ pleased not himself . . .* (Rom. 15:1-3).

How about it, girls? Will there be some changes made (no pun intended) this summer?

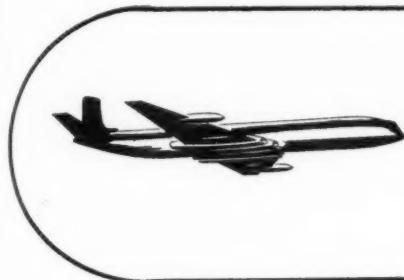
W.G.C.

Moody Monthly

THIS is the time of year when most college students are unpacking for a summer's vacation at home or perhaps getting settled down to a three-month job. But at this writing some fifteen fellows and girls from the Lake Avenue Congregational Church in Pasadena, Calif., are planning to leave for Latin America for firsthand experience on the mission field.

This year's project is largely a result of the enthusiasm of seven girls and five fellows from the church who spent last summer as stand-in missionaries with the Wycliffe Bible Translators. They were scattered in five countries from Mexico to Bolivia, and their experiences ranged all the way from pounding a typewriter to facing innumerable crises of missionary life in jungle outposts. Each came back with a fresh and stimulating view of missionary work.

"You find out on the mission field," says Morley Van Anstine, one of the twelve, "that every job is the most important, whether you're a baby sitter, a radio tube duster,



South for the Summer

By Norman B. Rohrer

a mechanic, a carpenter or a linguist—you're part of a team."

♦ THE vision for "Operation Latin America" came primarily from Dr. Ralph Byron, chief surgeon at the City of Hope Hospital in Los Angeles, and member of Lake Avenue's 14-member missionary committee. Assistant pastors Arthur Riewald, minister of youth, and Allan V. Collister, teacher of the college class, solicited recruits and helped arrange sponsorship.

Collister kept in close touch by letter with his 12 class members. "The trip had a good effect on our class," he says. "I'm sure the benefits of deeper spirituality, increased interest in missionary service and giving, will be increasingly apparent as time goes on." And Riewald adds, "This trip has awakened a new interest in missions in our church—especially among our young people."

For the mission field vacationers the summer was not all fluff and fun. They saw also the drab side of missionary life, were bothered by buzzing mosquitos and sickness, torrid weather and other mission field inconveniences. Some caught first-hand glimpses of personality conflict. Yet their unanimous word is "We'd like to do it all again!" And some are going back to stay.

Two medical students, Al Dickson and Marv Call, packed plenty of antibiotics and medicine samples in their leather bags and went to Ecuador to work among the Quechua and Jivaro Indians. From their base at Shell Mera, near the place where five men were killed by Auca Indians in 1956, Al and Marv flew into remote jungle areas with a pilot of the Missionary Aviation Fellowship.

In their routine battle against such tropical diseases as intestinal parasites (amoeba, worms, flukes, etc.) at a little clinic in Shandia, the young medics removed a sebaceous cyst from the leg of a little Indian girl. This was their first bit of surgery, done after much hesitation at the insistence of the girl's mother. Later, Al helped deliver an Indian baby



Al Dickson assisting Dr. Fuller at the hospital base at Shell Mera.

Phyllis Shepherd conversing with a Bolivian family in Nueva Coloma.



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choice used to stump a lot of intelligent Christian fellows and girls who wanted to get the best possible education for Christian service. Now, Philadelphia College of Bible (formerly Philadelphia Bible Institute) has been granted authority to confer degrees by the State of Pennsylvania. Today you can get the same outstanding Bible Training for which the school has always been famous, *plus* your Bachelor of Science degree. *Both* in four years!

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in Epp Memorial Hospital at Shell Mera. Both fellows helped set up a laboratory there to facilitate analysis and experiment.

"The material and physical needs of these people are so great that they make you restless until you do something about them," said Marv. "And their spiritual needs are even greater."

All agreed. "You sure get a different picture when you go out there yourself," he added.

♦ TWENTY-YEAR-OLD Phyllis Shepherd went farther south to Bolivia. Not long after she arrived at La Paz, she and a veteran lady missionary were flown to Nueva Coloma on a jungle river in an ancient open-cockpit Aeronca. When the plane, equipped with pontoons, landed on the river, it was met by a delegation of Itunama Indians. Fortunately some spoke Spanish, and since Phyl had learned a smattering of it at Pasadena City College, she was able to talk with them in elementary phrases.

The two girls disembarked with a supply of food, a machete and a spade. Then for seven weeks they lived in a thatched hut made just three weeks before of sticks tied together with bark. Their only contact with the outside world was via shortwave radio, powered by a handcranked generator.

Three times each week they radioed the base in La Paz to order food and listen to a report of the world's news. In their spare time, Phyl and her missionary compatriot cleared debris from a piece of land for an airstrip. Their toughest job was trying to overcome the prejudice against them stirred up by a fanatical religious leader who came to the village.

"But," says Phyl, who lives with her parents in a comfortable Pasadena home, "I'm planning to go back after college. I'd like to return to Nueva Coloma or some other new station where the need is great."

Another Bolivia-bound coed was Sharon Green, assigned to Tumichuqua. She taught school at the MAF base, "sat at radio," typed stencils for a linguistic handbook, shellacked books and typed cards in the base library.

"It's remarkable how much can be done in one day," Sharon observed. "Bolivia needs more 'plain clothesmen' — mechanics, engineers, accountants and other craftsmen. You can't beat the thrill of direct contact with the natives."

She found her fellow missionaries to be normal people, interested in common things like banana splits, bowling and T-bones. "Yet they're different," she said. "I'm not sure what it is, but there's a contented glow in their personalities which is very desirable. I'd like to be a translator for Wycliffe."

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+ COEDS Jackie Shafer and Jean Murray flew into Guatemala City last June in time to relieve the resident missionaries at Wycliffe's home office. "As long as we are here," Jackie explained in a letter, "the missionaries can stay in the back country with the tribes. Jeannie and I feel we're having a real share in this work." The girls' job was plain old-fashioned office work. In the sweltering city heat they filed, wrote letters, kept books—and in between studied Spanish.

There was some linguistic work for the secretaries, too. They transcribed a hymnal in the Ke'kchi Indian dialect, bound it and took copies to a tribe in Nebaj where a staff of missionaries were at work building a phonetic vocabulary of the mysterious tongue. As sounds and syllables were identified and phonetically set on paper, they were given to Jackie and Jean to record permanently. In this manner the girls helped transcribe the Gospels of Mark and Luke in the primitive tongue.

+ CAROLYN ENFIELD and Jo Ann Peder-
son spent the summer nearer home among 500 Chontal Indians in Tapotzingo, México. They were understudies to a missionary lady who had been working for 14 years translating the guttural Indian speech into written words. The girls were flown part way to Tapotzingo, jostled part way in a windowless bus and walked the last hour of the journey.

Living in the only brick house in Tapotzingo (the rest were thatched huts), Carolyn typed the Gospel of Luke in the Chontal dialect while Jo Ann drew illustrations for primers to be published for the Chontal tribesmen who never before had any written language. At the close of a scorching day the girls felt they had done something worthwhile in the Lord's work.

At night they could see bats streaking around among the rafters, and in the moonlight they could count all kinds of insects on the ceiling. For weeks they lived on little except bananas, because food could not be brought through the flood-swollen swamps surrounding their jungle clearing.

"We had sliced bananas, mashed bananas with syrup and, for a special treat, fried bananas!" says Jo Ann. "We had no electricity and no refrigeration, so each day we cooked only what was needed and kept close watch on our other stored foods."

+ OLGA LOPEZ also went to México. She was flown to Ixtelja, Chiapas, where she taught four of the six children of the missionary family, the Aulies, along with doing various other outpost duties.

"The Lord answered prayer in marvelous ways on the outpost," says Olga, who had become a Christian only ten months previously. She then goes on to

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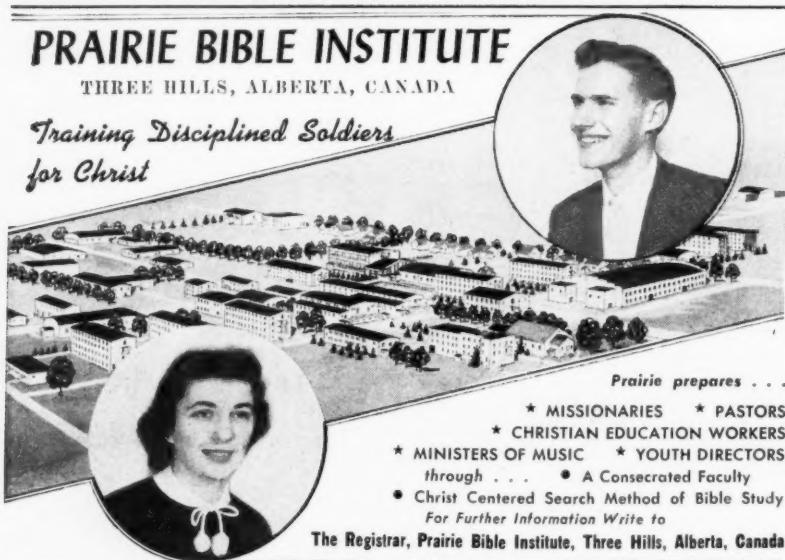
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- Grand Rapids Baptist Theological Seminary & Bible Institute
- Greenville College
- Hampden-Dubose Academy
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explain that Mr. Aulie became violently ill with typhoid fever and had to be flown to a hospital. Simultaneously, the butane gas tank ran dry and there was no fuel for lighting the house, running the refrigerator or cooking. Mrs. Aulie, her children and Olga got down on their knees and asked for manna from heaven. It came from the Chol Indians in the village who brought scrambled eggs, boiled vegetables and "bananas, bananas and more bananas!" for which they were deeply grateful.

"I was frightened only once when an army of ants started trooping into the house," Olga recalls. "I had read how they swarm over the walls of a house like dripping black paint in search of food. Mrs. Aulie and I prayed for safety for the children and the preservation of our food. Before long the ants vanished and there was no more threat."

In spite of malaria symptoms and a rash of mosquito bites (one count totaled 105 on her arms and legs), Olga describes the eventful "vacation" as the greatest occurrence in her 20 years. Her parents had been anxious that she stay home and earn money for school, but they sanctioned her trip when a \$200 scholarship was offered her by the Pasadena Teachers' Association, an event that Olga considers entirely the work of God.

Nearby, Tim Moore, 21, went to work among the Lacondone Indians in Chiapas. He arrived with a splash, dressed in a brightly-colored sleeveless coat he had bought in México City and sporting a gold watch and ring that amused the nationals highly.

"They call me 'doctor,'" he wrote home, "because I dispense so much medicine for ailments from simple gas pains to amoebic or bacillary dysentery. If they only knew that I'm a humble English major!"

Tim's host, Phil Baer, has worked with the Lacondones for 16 years and has yet to see one lasting conversion among these backward people.

"Down there," Tim says, "the missionaries pray about everything. They pray regularly for the heads of state that freedom to preach the gospel may be sustained. They're bent on staying here, even though theirs is practically a thankless task. The Lacondones don't even have a word for 'thanks.'"

♦ JOHN STEWART, a quiet, reserved, 21-year-old engineering major at Pasadena City College, spent most of his time at a new hospital in Limon Cocha, Ecuador. This spot, called the Dawson Trotman Memorial Base, will be headquarters for Wycliffe's linguistic operations in that part of the world next year.

"The missionary in charge of the camp right now," says John, "is primarily a translator. I was glad to be able to help

him work back . . .

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him with accounting and other paper work. I think maybe I'll end up going back there."

John's activity was not all sedentary. July Fourth being a holiday, he crawled into a dug-out canoe with two other fellows, rowed out on a nearby river and shot an alligator. Other days found him preaching, leading prayer meetings and helping design and construct a dam for hydro-electric power.

♦ IN view of all these varied experiences, no one should be surprised that this year another group from the college department of Lake Avenue Congregational Church is planning to spend their vacation on the mission field. Again they will be chosen and counseled by the missionary committee of the 62-year-old church currently responsible for full or partial financial support of more than 50 missionaries in 20 countries.

Lake Avenue's energetic pastor, Dr. James Henry Hutchins, approves. "It's important," he says, "to create a warm climate of missionary interest among the congregation. These trips not only help the young people, but the entire membership as well."

Meanwhile, it's interesting to note that the missionary call didn't stop with the young people. One boy's Dad is planning to move the whole family to South America where he can be a "plain clothesman" for Christ.

And so the effects are far reaching. Only eternity will reveal the good done by the 12 collegians who went "south for the summer" and came back to prepare themselves more effectively for Christian service.

END

WHO HAS CONTROL?

There is a strong bid for a monopoly of the mind. If one cannot be broken down to the level of evil thoughts, then the god of this world will use the tactics of the filibuster. If he cannot bring us to his side by a deliberate choice, he will so fill our minds with his incessant chatter and rewards that we cannot break the spell to let God have control.

Picture the average man waking to a musical clock radio, hearing or reading the news at breakfast, maybe saying a two-minute prayer for protection, and rushing off to a day of activity, returning to a home that is called Christian. As soon as he has opportunity to think, he is confronted by the most exciting news in the world, the professional stage, and the most colorful advertisements, until he is ready to retire. . . . Is it not unreasonable that we Christians should waste [our] precious potential on soap operas and frothy entertainment when Christ would inflame our minds with divine love, fill our minds with divine truth, and inspire our minds with divine righteousness?

—William F. Bryan in *Tabernacle Tidings*

June, 1959

KNOW YOUR CHRISTIAN SCHOOLS • No. 1

A Photographic Quiz

Do you know your Christian schools? In this and following issues you'll have a chance to find out. Below are scenes from four schools together with important facts about them. How many can you identify? Answers are listed on page 79.



1.



2.

Located in western New York, this college and seminary was chartered in 1883, and bears the name of its Sunday school evangelist founder. It offers work in liberal arts and sciences; ministry, missions and Christian education; elementary and secondary teacher preparation, and music education and applied music. Some 660 students are now on its beautiful campus.

The modern structure above is a landmark on a wide-awake Christian university in Indiana. Serving an enrollment of some 700, it is an accredited college offering 16 fields of study, including pre-professional training in medicine, nursing, engineering, medical technology, business, theology and law, as well as a five-year missionary training course.



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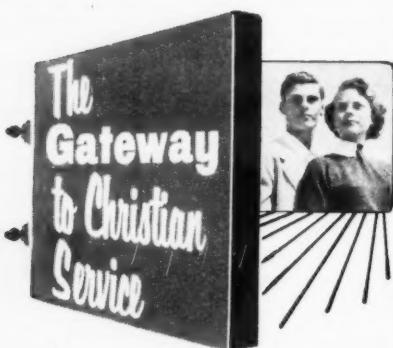


4.

This nine-story headquarters building in one of the historic cities of the East houses an interdenominational professional school for Christian workers on a collegiate level. Offering a four-year degree program (or three-year diploma), it also requires experience in Christian work. Some 85 per cent of its student body have part-time jobs.

Four years ago this school moved to its present scenic 66-acre campus overlooking the Hudson River in New York State. It offers studies in Bible and philosophy, humanities and social sciences, professional studies and natural sciences, to an enrollment of about 300 students. Some 60 per cent of its alumni have gone on into post-graduate work. It's co-ed, of course.

Compare your answers with those on page 79. For a convenient reference file on Christian schools, clip this quiz and others to appear in coming issues.



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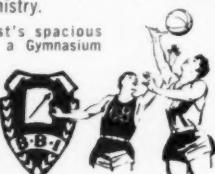
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TEENS in TYPE

Lights in the Wilderness

By Lucy Anne Moore

Lucy Anne Moore lives in the Belgian Congo, where she is a senior in a small school for missionary children. She likes to sing and has written for the school magazine. This summer Lucy Anne and a classmate plan to fly to the States by way of Palestine, Italy and Belgium. College is the next step in her plans to prepare for teaching, possibly on the mission field.

This month's "Teens in Type" is the last entry in the contest. The winner will be announced in the July issue. Watch for it!

☆ ☆ ☆

D USK was settling on the African plain as a lone, weary figure made his way along the shadowy trail. Outwardly, he presented the picture of an ordinary traveler, the kind so common in the heart of Africa. He walked as a man with a purpose. But his inner thoughts would have revealed that he was preparing himself for a difficult task. What could a young evangelist, a convert of only six years, accomplish in a village of hardened natives? He had answered that question within his own soul by an assertion of his faith, "All things are possible in His Name." And so it was not surprising that radiant hope and determination could be seen on his face as turning a sudden bend in the path he saw the village of his birth, his first evangelistic field.

Upon entering the village he was struck with its degradation. The decrepit condition of the homes gave the village a gloomy atmosphere. The few people he saw looked defeated and frightened, their bodies gaunt and wasted. They seemed so different from the proud, haughty tribe they had once been, and met his eyes with a shifty glance and dazed expression.

He stopped an old man who was wandering aimlessly, chanting sadly to himself, and asked him the reason for his grief. Ominously the old man muttered, "Stranger, leave this place before you too are cursed!"

* A NEW day was dawning as the young preacher entered a small, open shack reserved for village gatherings. He felt an inward glow when he noted the surprising number who had responded to his

call for assembly. Then his eyes lighted on Mufeka, the witch doctor, whose face betrayed no surprise as the evangelist addressed the group, "Muoyo wenu!"

He knew that he must talk to them directly and simply. "As you may all know, I am Buatshi, who disappeared from your village six years ago. You well remember that night my mother and father were struck with the plague and died, leaving their only son alone in the world. I decided to run away to the mission station, and there I went to school.

"Never during those years did I forget my village Muadi, and now I have returned. I have learned much that I wish to teach you, so that together we may make Muadi a village of prosperity. The most important thing I have learned is of a Mighty One who rules this world of ours, One who has complete power over life and death. He comes to His people in time of trouble and helps them. He has the power to save—"

If Buatshi had thought that Mufeka had come with honorable intentions, his convictions were shattered when the witch doctor suddenly leaped up and shouted violently. "Don't listen to him! He's crazy. Down with this impostor!"

He turned swiftly and stalked away. A few feet before he reached the jungle he wheeled around and shook his fist at Buatshi, yelling venomously, "This man must leave! Woe to any who follow him and his teachings!"

The villagers murmured among themselves. Then an old woman rose. "How do we know that this stranger who calls himself Buatshi speaks truly? I for one will follow our great Mufeka."

The words struck home. Fear and suspicion were reflected in the eyes of the people as one by one they deserted the shack. A death struggle had begun between the evangelist and the witch doctor. It was a combat for the souls of men.

* BUATSHI, realizing that he could do no more than leave the villagers to their

own choice, sat down on a log seat. In exhaustion and despair he bowed his head in his hands. Then a soft feminine voice from behind startled him to his senses.

"Be not discouraged, Buatshi. Certainly this Spirit of whom you speak has not forsaken you."

He raised his head with a sense of embarrassment to have been caught in this manner. His eyes fell on a slim young woman whom he knew must be Ngala, his childhood playmate, for her facial features were much the same.

"I am Ngala. Tell me more about this Great One," she said, simply.

Some time later, the last glorious rays of the sun found Ngala and Buatshi kneeling, side by side, as they poured out a beseeching prayer to a mutual God. For Buatshi the day had not turned out a failure, for he had made a victory for his Lord. Now he knew he was not completely alone to meet the odds which prevailed against him.

* MUADI was in a state of happy expectation. The white Muambi was coming! How changed the village was within a year's time! It was as if a silent yet forceful revolution had struck the community, sweeping away all fear and dread and putting in their place love and hope.

As Muambi drove up to the small whitewashed church, he was welcomed with a volley of joyous cries. Villagers flanked him on both sides and led him to the chapel where a beaming Buatshi led a small choir, who sang for all they were worth. The simple program that followed touched the heart of the missionary, and tears of joy flowed down his cheeks.

As he rose to perform the special service requested by Ngala and Buatshi, his voice faltered as he joined the two hearts in holy matrimony. Looking at their faces, shining as lights in a wilderness, he saw written there Christ's command: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

END

Christ Is the Key

We cannot understand the Bible by forcing the lock; what we want is the key. But if you have Christ you already have the key. In faith apply Christ to the Bible, and you can understand it. It is not a question of a superior mind or of great learning; for the most learned have been the most foolish in their mistakes. The simple man who understands only his mother tongue will understand the Bible, if he with true simplicity submits himself to the Lord and has confidence in His love.—Selected

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What Does the Bible Say?

What to Do with Sunday

By Anthony C. Capon



In our consideration of the various aspects of the Christian life found in the Bible, especially as they apply to young people, we must surely give an important place to the use of Sunday.

From the beginning of the Book of Genesis right through to Revelation, the Bible has a message about one day in seven to be kept as God's day. There are very precious promises to those who will keep it aright and equally solemn warnings to men and women who treat it carelessly or neglect to keep it holy.

What does the Bible say about this day, and how am I to apply this teaching in my own life? These are the questions we aim to answer in our Bible study article this month. So please get your notebook, your pencil, and of course your Bible, and we'll get started.

♦ WE will first of all look in the Bible to see why we should keep Sunday. We will see that there are several vital reasons given.

First, we must keep God's day because the Bible commands us to do so. This is plainly put in Deuteronomy 5:12. Who commands us here to keep the sabbath day? What are we to do with it? (The word means "to set something apart as holy.") Look ahead to verse 14 to see something we must not do with it. You will see that these verses come in the Ten Commandments; they are not merely "good advice" (see v. 22).

But some say, "This is merely a Jewish ceremonial law. We Christians are no longer bound by this; it was done away in Christ." But is this really so? Turn back to Genesis 2:3. When did God first set apart a day of rest to be a holy day each week? Was this not before there was such a people as the Jews? Look at verse 24; what other ordinance was instituted at the same time? Is this merely a Jewish law? If we do not keep God's day, it seems we should not get married either!

Here is a second reason for observing this day: Jesus Himself kept it. Look now at Luke 4:16. Where did Jesus go on the sabbath day? (It was the regular Jewish place of worship.) Did He regularly do this every sabbath or only occasionally? Which words in the verse

answer this question? We see that Jesus faithfully observed the rule about the sabbath; indeed, He always strongly denied that He ever broke it.

♦ THIRDLY, we keep Sunday specifically because it is the day of our Lord's resurrection. The change to the first day of the week was made by the apostles under the guidance of Christ Himself and the Holy Spirit. In John 20:1, you will see on which day of the week Christ rose from the dead. See how carefully this fact is emphasized in verse 19 over again. What happened that evening? This was the first Sunday evening service, worshiping the risen Lord!

As far as we can tell, the Christians did not meet again until the following Sunday. See verse 26. How many days later is this called? When the Jews counted days, they always included the day they started from and the day they ended with; thus eight days means one week. Again the doors are shut on the little Christian assembly; then what happens?

In Russia, the word for Sunday means "resurrection." Even the communists have to use this word! As we meet together Sunday by Sunday, we are commemorating the Lord Jesus in His great triumph over death.

♦ A FOURTH reason why we should keep Sunday is that we need it. Many who want to live a busy, hectic, seven-day week do not realize that God has made them in such a way that they need rest and change every seventh day. Jesus Christ teaches us this in Mark 2:27. When God instituted the weekly sabbath, for whose benefit did He do so? If your Sunday is more of a burden than a delight, it must be because there is something wrong either with the way you are keeping it or with your own heart.

Before we go on to discuss specifically how we should keep Sunday, we ought just to pause to make sure our hearts were really open to the truths we just read in the Bible. Are you willing to give this day wholly over to God? Make a list from Isaiah 58:13 of the three things God says we should not do on the

sabbath day. Write down also the three things the verse says we should call the sabbath, and then add what it says we should do to honor the Lord on His day. Then use these lists to test yourself, seeing whether you still wish to hold on to the day as your own.

Now let us see what practical instructions the Bible gives on the subject.

1. It is a day of worship. This is the most important thing of all about Sunday. The reason for this is bound up with the Person whose day it is. See Exodus 20:10. Whose is the sabbath? It is impossible to by-pass or explain away this truth. God has claimed the day for Himself by an eternal decree. What follows from this in the same verse? What should we therefore not do on the sabbath? If the day is "holy" unto the Lord, we may not make it "common" by using it for everyday work.

You see an example in Nehemiah 13:15 to 17 of how Nehemiah rebuked some people who were breaking this command. What were they doing? And what kind of thing does Nehemiah call it in verse 17? To "profane" means to make cheap or common. Trading for profit on God's day was reducing it to the common level of a weekday. What action was taken in verse 19?

But is the Christian Sunday also God's day? You will find the answer to this in Revelation 1:10. What is the day called? You will see from this that God's special claim to one day in seven still stands, even though as Christians we seek to give every day to Him. It follows that we should use the day as the early Christians used it in Acts 20:7. What specific service is mentioned as being held on the first day of the week? Notice that it included a sermon, and that not a short one!

I believe there is a tendency among some young people today to despise the regular worship services of their churches; they prefer the select company of other young people in Youth Fellowship! But this is often a selfish desire; the Lord Jesus took part in public worship, as we saw, and so did these early Christians. In this verse they were not "the older disciples" or "the younger disciples," but just "the disciples"—all of them!

2. It is a day of rest. Read Exodus 23:12 and write down what we must do on the sabbath day and what the very end of the verse says the result will be. Just pause again and ask yourself whether your Sunday includes real obedience to this particular command about it. Does your day include proper time for "refreshment" (recreation)?

As we saw earlier, your body and your mind need a day on which they are not worked. Make sure your body is not made to work harder on Sunday even

than on weekdays! (If service for the Lord involves physical exertion for you on Sundays, see that you are making up for this by sufficient recreation some other day.) Also, give your brain a weekly break. Many doctors believe that physical and mental breakdowns occur through human bodies and minds being made to work at full pitch seven days a week. Remember God's command—and rest!

3. It is a day of service. See for Matthew 12:10 to 13 one wonderful way in which the Lord Himself used His Father's day. What did He do? See how the narrow-minded Pharisees counted everything (even deeds of love and mercy) as "work" and forbade it all on the sabbath. But Christ saw the sabbath as a day of opportunity, when the people were not engaged in business and were free to come and be healed and to hear His Word. Paul the apostle had the same vision, as you will find in Acts 17:1-4. How many sabbaths did he use at Thessalonica, and what did he do with them? Were there any good results?

Does your Sunday have within it some piece of service for the Master? Something which is having good results for the Kingdom of God? It may be that just now you are too young or un instructed to undertake any regular Christian work. But are you training yourself so as to be able to get into some as soon as possible? Here is one kind of work you can do: Interest one or two of your friends in the church to meet together some time each Sunday to pray for the minister, for the unconverted, and for the missionaries you know.

♦ WE have almost come to the end of our subject. One other question remains. How can one short day be a day of worship, a day of rest and a day of service? How can we do all three things in such little time?

The answer, I think, is that we must learn to plan our day and to achieve a wise balance. We must not let one aspect of God's day become magnified to the exclusion of the others. In one sabbath day Jesus went into the synagogue—that was worship; He went for a walk in the cornfields—that was rest; and He healed the man with the withered hand—that was service (Matt. 12:1-13).

In this matter of "balance" no other person can help you. Get to prayer, and ask the Spirit of God to guide and help you so that your Sunday may be of real value both to God and to others as well as to yourself. END

Answers to "Know Your Christian Schools" Quiz

Answers to quiz on page 75: (1) Houghton College, Houghton, N.Y.; (2) Taylor University, Upland, Ind.; (3) Philadelphia College of Bible, Philadelphia, Pa., and (4) The King's College, Briarcliff Manor, N.Y.

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the last word

Dear Friend:

Time is the topic for many discussions, the entering wedge for many conversations and the subject of many proverbs and expressions. For instance:

"Procrastination is the thief of time."

"Time flies."

Then, of course, there's the old cliché, "I haven't got time."

Many of the Bible verses about time are warnings. Our Lord said, "Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:33).

How short time is! Tomorrow? who knows whether we shall have any tomorrow? James the Apostle pointed this out in a letter to the scattered Christians. "Whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

Have you ever taken time to think about this, that at just the right time, God sent His Son to die for your sins? And that if you confess your sins, He is faithful and just to forgive you your sins?

Take time to make things right with God. Take it now. Ask Jesus Christ to forgive your sins and be the Lord of your life.

This whole matter may be summed up with Paul's declaration: "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

-----CLIP-----

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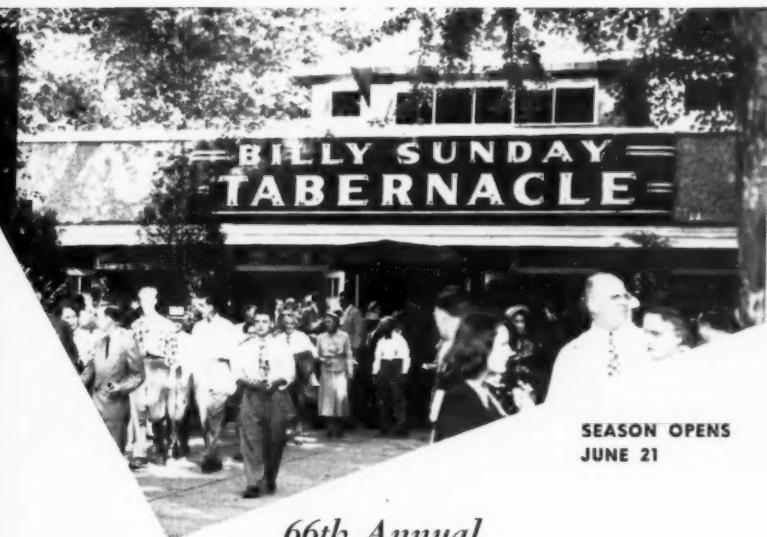
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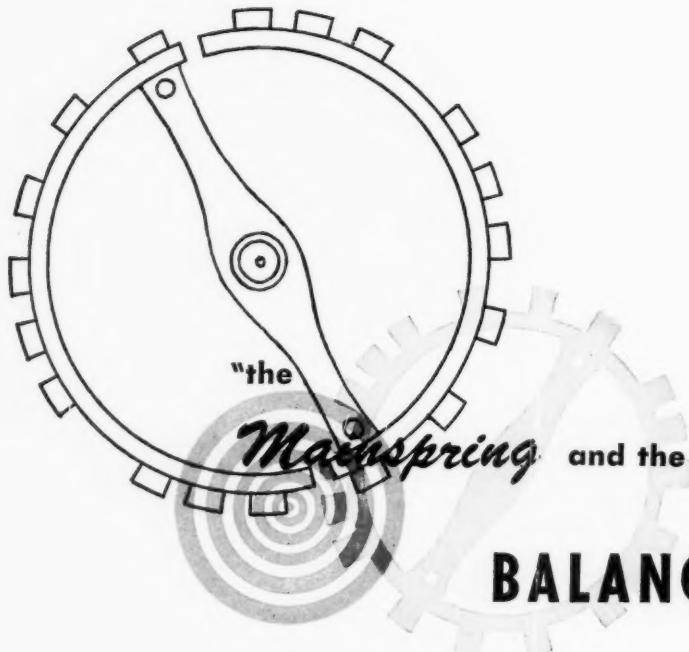
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